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THIS ONE NOW SENATOR!

National Labor Service

June 20, 1951

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READERS WRITE

Information For Mr. Peet

Just for the record, may I furnish the Rev. Edward L. Peet and those who read his article, "To Praise McMichael, and Not to Bury Him," in last week's ZIONS HERALD, with certain information which he could easily have obtained prior to writing his uninformed statement? The essence of the first portion of the article is that our chapter failed, while studying the national M.F.S.A. situation and arriving at certain conclusions, to promote a positive program of social action.

If Mr. Peet really cares to hear our activities, here is a partial list: (1) Co-operatives: active support of and participation in a student consumers' co-op; development of proposals looking toward institution of a co-op refectory in the School of Theology; inauguration of a book co-op; a study of the co-op movement; a panel of co-op experts on the theoretical and practical aspects of co-op operation from the standpoint of the co-op manager, the co-op member, and the philosophy of the movement. (2) Civil liberties: a study of the current problems and underlying issues, including programs on this subject addressed by Dr. Emory Bucke, Dr. Kirtley Mather, and the executive secretary of the Massachusetts Civil Liberties Union; a letter-writing campaign to inform Congressmen of our opposition to the bill springing from the original Mundt-Ferguson-Nixon proposals. (3) Grain to India: letters to Congressmen on this situation; circulation of a petition; collection of over 65 dollars to finance the sending of emergency food packets to India. (4) UMT: circulation of information and views concerning this view; a telegram to Congressmen expressing our opposition to UMT. (5) Work Camp: a week-long work-camp project in co-operation with South End Settlement House in South Boston, which included meetings throughout the year with citizen's groups from the area in South Boston to develop community concern, initiative, and spirit; development of the project around the expressed needs and desires of the citizens involved (cleaning up and beautifying homes and yards of the area); study of the work-camp movement and of principles involved in setting up such groups; and a chapel program for the School of Theology under our sponsorship and employing our members, emphasizing the work-camp movement and its spirit. (6) Initiation of and furnishing the core membership of a movement in the colleges and universities of the nation to study and support the U.N. in its various phases. This program involved four activities: visits to the United Nations in New York; arranging a panel on "Korea and the Future of the U.N." including Mrs. Eleanor Roosevelt, Dr. Norman Thomas, and Dr. Amiya Chakravarty with Dean Walter G. Muelder as moderator, which was beamed to countries all around the world; sending a letter and a pamphlet explaining the purpose of the movement and inviting co-operation and assistance to every college and university in the United States and its territories; and carrying a positive program of education into groups in Boston University and the Boston area.

We fully recognize the insignificance and inadequacy of these efforts in view of the total needs of man. However, I feel that it is unfair to the membership of this chapter, which is fairly small, to imply that it has not engaged in a program of "forthright social action activities in Boston or vicinity." Perhaps if Mr. Peet would treat the issues presented in our statement rather than indulge in baseless deduction he would be firmer ground.

I would like further to point out that o chapter in its statement did not challen Mr. McMichael's Christian sincerity, nor t effect of his personality. Rather, we point to what we felt was his misuse, whether i tentional or not, of the prerogatives of h office, which, in our opinion, have render him a liability to the federation. It is n Mr. McMichael as a person that we challeng it is Mr. McMichael as an official of the fe eration.

WILLIAM J. COOK,
Wellesley Hills, Ma

"Term Episcopacy"

As to "Term Episcopacy," I do not thin we have yet come to the time if ever, whe we should change our present plan, that elect them for life, etc. I would favor th length of time of service on a given are that is to eight years, unless there is som unusual reason. I feel that two quadren niums is sufficiently long for one "Area."

Mr. Editor, how about my record as layman? I have attended 48 Annual Con ferences in succession and seven Genera Conferences. In my own district a numbe of years ago the ministers very kindly electe me to the episcopacy for our district and am now referred to as the "Bishop."

May I say that I enjoy reading ZION HERALD but cannot always subscribe to al the items on its pages.

JOHN E. EASTER,
Roanoke, Virginia

Corrects Mr. Peet

The article by the Rev. Edward L. Pee in ZIONS HERALD, June 6th, 1951 contains such inaccurate statements about the students of Boston University School of Theology that someone who is not one of them, but knows some of the facts, ought to make corrections. Will you allow me to present a few?

Mr. Peet speaks of the recent action concerning the Rev. Jack R. McMichael as an action of "the student body of Boston University School of Theology." There are approximately 500 members of the student body. The action referred to was taken, as the published account stated, by the Boston University Chapter of the M.F.S.A., which actually had at the time a membership of about 25.

Because the students did not boast of their achievements in social action, Mr. Peet assumes that they have done nothing in social action during the past year. I have not a record at hand, but I can recall observing the following achievements within the last nine months: (1) organizing several "peace teams" which have spoken in a number of churches regarding the United Nations, the

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World Methodism

EDGAR SWEETMAN

I AM A BRITISH Methodist, living on the outskirts of London, brought up under Methodist influences. I ve always taken an active part in the work of our Methist churches, holding many of the offices open to layen. Our Methodist press and literature here keep us formed of events and happenings in our own country well as overseas — India, China, Africa, etc., where ır missionaries for well over a hundred years have played ch an active part in many activities — hospitals, leper lonies, schools and churches, attending to the welfare of any millions of peoples, as well as preaching the Gospel.

Yet I venture to suggest that very few of our people ere have the slightest knowledge of anything that is happening in American Methodist churches. How can they? o one ever tells them. There does not seem to be any ay in which we can learn about it, nor can our fellow Methodists across the Atlantic learn what we are doing ere. It does all seem a pity, and to say the least of it, nfortunate.

I have been a regular reader of the ZIONS HERALD for ıe past few years, thanks to the kindness of folks in merica. I have followed with interest and pleasure the ıany activities of the Methodist churches in America. It indeed gratifying to learn of the Advance for Christ ımpaigns, and the wide vision displayed by the leaders in ıe U.S.A. in their World Service, and their keenness in lanning that people all over the world should have the pportunity of knowing God. I feel sure some of our layıen would like to know about it too, but no one tells ıem.

WHILE THERE ARE ecumenical conferences between Methodists of America and Britain at rare ıtervals, the personal contacts are largely confined to the ninisterial top levels of the churches, and apart from reorts printed in its own press, the rank and file know ittle about their fellow Methodists. Is there any way in vhich the ordinary folk in the churches on both sides of he Atlantic can be brought together?

We have been told by our historians that the work of ohn Wesley and the rise of Methodism in the latter part of the 18th century, probably had the effect of preventing n Britain similar events to those which happened in France during the Revolution. Is it too much to suggest hat the Methodist people in the world today, which might un into something like 15,000,000 could have a great inluence in world opinion at the present time, if all sections vere united and worked energetically together? What keeps them back? Want of leadership or imagination naybe, and probably, too, the lack of that evangelical pirit of our fathers who fought so strenuously for righteousness and justice.

Is the higher standard of living now experienced in both our countries compared with the 19th century responsible for a softness and "we could not care less" attitude, which oo often is found in our churches? The pioneer spirit has passed — we have "arrived" or think we have, with no fresh worlds to conquer. We have become too comfortable with all our added luxuries, now deemed to be necessities, while the shorter working day has not always, in fact hardly ever, meant more time available for the work of God, but has been transferred from work time to our "pleasures," whatever they may be.

HAS NOT THE coming of the welfare state, with governments taking over some of the responsibilities which formerly rested on the individual family, had the effect of changing the rugged independence of our forefathers into the attitude which says "eat, drink and be merry, for tomorrow we die, and the state will look after us later on and our dependents?" They lived hard, did those pioneers of Methodism; they had to; life often was grim and unyielding, but it developed the spirit of adventure for Christ, which sometimes seems to have passed away. Not that we want to go back to the hard days of the 19th century, even if we could, but that should not deter us from catching in these days the spirit of determination to play our part in our day and generation with all our mind and strength, for winning our fellows for Christ.

Methodists in America and Britain could learn much from each other, as we share our experiences, pool our resources, and join together in the work of God. Possibly some of our methods here could be improved, and the experience of America might well be helpful, or vice versa. The possibilities of such an exchange would be very helpful to the others if only they knew. We know nothing here of how America runs its organization. Does it have society stewards or local preachers like we do? Does America know that our local preachers occupy more than half the pulpits in this country every Sunday, or that a large proportion of our overseas missionary income comes from pence collected by the boys and girls of our Sunday schools each Sunday? Or do we know here that the American youth department deals with something like five million young people?

AN EXCHANGE OF views of the many activities which are doubtless common to both countries — women's work, men's gatherings, youth work, school teaching, Sunday worship and week-night activities — would be sure to be helpful somewhere. If it were possible to organize a system whereby a church in America and one in Britain could "adopt" one another, and the members from each correspond with their counter-parts over the water, it would widen our vision, and be of great help; the peoples of the two countries understanding one another better. This surely is the essential need for the present day, and Methodism could give a tremendous lead in this.

If we were united and could speak with one voice on such questions as world peace, drinking, gambling, etc., we might easily be the means of saving millions of people from the misery which abounds because of evil things.

Proposing A 23rd Church-State Amendment

WILLIAM RUFUS SCOTT

Since the adoption this year of the 22nd Amendment to the Constitution, limiting to two terms, or a total of 10 years if a fragment of a term is involved, for the president, the time seems ripe for a 23rd Amendment to clarify the vague separation of church and state provision in the first sentence of the First Amendment. It declares:

"The Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;"

Decisions of the Supreme Court generally have interpreted this to mean a prohibition also against appropriating public funds to any church or to its subsidiary institutions; but some loopholes have been found, such as aid to parochial schools in free bus transportation, school lunches, in some instances free textbooks, and aid given financially to church hospitals for construction purposes. Moreover, the sending of an envoy to the Vatican by President Franklin D. Roosevelt, in 1939, and continuance of the envoy until the resignation of Myron Taylor, is another gesture toward union of church and state, but not taken to the Supreme Court for final adjudication.

A clarifying Amendment might read as follows:

"The Constitution of the United States, and the First and other Amendments thereto, shall be construed to mean complete separation of church and state, with no appropriation of public funds, or governmental aid or services, to any church or its subsidiary institutions; and that no official relations shall be established with any church, including diplomatic relations; or by any state of subdivision thereof."

The American people have been stirred in recent years by a lapsing of the Federal and state and local governments into marginal union of church and state as indicated. One manifestation of this feeling was in the creation of Protestants and other Americans united for separation of church and state with offices in Washington; and now the National Council of Churches of Christ in America, New York City, has a department of religious liberty.

The Constitution itself makes no reference to church-state relations, which was why, in the popular concern after 1787 about human rights, the First Ten Amendments were offered and adopted collectively, with religious freedom, and non-union of church and state leading off. In Madison's notes on the Constitutional convention, the only detailed recording of debates there, very little was said about the subject. It appeared to have been the assumption that omission to any church as a state church eliminated a union of church and state, like the commo procedure in Europe of that day. The danger of gi ing one church a monopoly was paraded abundantly b fore their eyes by the persecutions of dissidents by sta churches in Europe, the meddling of a state church i dynastic problems, in international relations, and so forth

Only twice before in our history as a republic has th tide of public opinion run so strongly toward origina Americanism, a tide that swept the 22nd Amendmen into the Constitution this year when Nevada was the 36t ratifying state. The support was intersectional, inasmuc as eight southern states ratified, along with New Englanc northern, southwestern and western, and plains, states.

Immediately after ratification of the Constitution b nine states, by June 21st, 1788, agitation began for clarify ing amendments upon issues not spelled out in the Con stitution, though implied. The pack age of ten amendments resulted usually referred to as the Bill o Rights, by December 15th, 1791.

After the Civil War, four amend ments were ratified to guarantee th North the fruits of its victory in th Civil War as to freedom of Negroes and their right to vote, to be considered full-fledged citizens; and that persons who before the war had sworn to uphold the Constitution and who subsequently rebelled were barred from Federal office, and that no state could pay debts incurred by seceding states or pay any one for the loss of slaves.

Never before in our history has there been such a flood of books, magazine articles, debates and other discussion of the beginnings of our nation, its political and economic philosophies, its religious and cultural convictions, its practice of all its idealism, as has been flowing in the last decade under pressure of communist ideology and its challenges, or other ideologies of Fascist, Nazi, imperialistic Japanese, totalitarian, authoritarian and other dictatorial types of government, and their challenges to Americanism.

The American people show determination to maintain their heritage of liberty under law and the forms of government and processes of economic life and sociological inclinations they prefer. The ban on a third term in the most recent Amendment is an offshoot of this mood. Washington, they felt, was right in believing that a longer tenure of office for the President was a tendency toward the life tenure practice of monarchies. The people lifted the idea from a tradition to a constitutional provision.

The belief of indispensability of any man or woman has been repudiated. Willingness to swap horses crossing a

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"What we should most fear is the unconscious resort to the measures of our enemies. . . . This is primarily a spiritual conflict and can be won only on the higher plane of the spirit."

* * * *

Ralph Tyler Flewelling, editor of "The Personalist." Los Angeles, Calif.

How Much Am I Worth?

CHARLES M. McCONNELL

ıurch School Lesson For July 1st.

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TT. 8:1-4. 18:1-6, 12-14. GENESIS: 1:26-27.

w Much Is Man Worth?

n the opening chapter of the Book of Genesis a high luation was put on man as a creature. He was given rating as God's creation in His own image. Read and nder well this matchless description of man which was down in the first chapter of Genesis by some ancient iter who in the very dawn of history got a glimpse of n's majesty and glory as a child of God: "And God d let us make man in our image, after our likeness: d let them have dominion over the fish of the sea, and er the birds of the heavens, and over the cattle, and over the earth, and over every creeping thing which creepeth on the earth. And God created man in His own image."

The world famous agricultural missionary, Sam Higbottom, who had much to do with man's low rating the philosophy and religion of India, once said that the hole civilization of India would be changed by the acptance of the truth in these words of Genesis about man. would break the dominion of animals over man and t the cow back in the pasture where she belongs as a ilk and meat producing animal and take her off the red altars. It would break the bondage of fear that ips millions of people when they deal with animals as ssible human beings who have reappeared. All of this urge of animal life would be stopped by the right view man as it was stated in the Book of Genesis.

We need not get too far afield to overlook the low timate in which man is held in our own fair land. We ve accepted the rating of Genesis for ourselves but in aling with others we have made man a slave, a thing ith a puny price upon his head and have tolerated pracces in shops, mines, skid rows and on farms which a od horse or cow would scorn. Much of international ouble arises over the low-down estimate we place upon e worth of people who are not our own kinfolks or lor or national pattern. "They ain't human" is the azy estimate we put on many people whose lineage is t our own. God had no pet color scheme for human begs and there is much doubt about Adam's original merican status.

he Worth of One Man

Jesus Christ is worth more to mankind than any other an who has lived on this earth. This is the plain Chrisan belief, shorn of its incarnation theories and verbiage. he worth of this son of God called Jesus Christ is measred in terms of service to mankind.

Taken from one of the lines of Jesus Christ is an illusation of the worth of his service to a sick man. A leper me to Jesus after one of the mountain top experiences and begged to be healed. Jesus healed the leper and the incident took its place among the healing miracles of Jesus. The man's soul was cleansed along with his body for it was a total cure. How much is such a man worth to society as a healer of disease? Add to this soul salvation, and the way, the truth and the life which Jesus brought, and you get some idea of the value of Jesus to the world then and now and in the time to come.

Let us not forget how Jesus increased the stature of man by his life on this earth. The life of one man as illustrated by Jesus immeasurably increased the worth of all men everywhere. Jesus set before us the standard of man's immeasurable possibilities and nobody else has so completely realized man's possible stature and worth.

When Jesus healed the leper he told him to report to the priest and offer a gift to the people as a token of his healing. It stands to this day as the cost of Christian service which anyone should pay for healing.

Some Important Christian People

The early disciples of Jesus were very much troubled about their own importance. They came to Jesus and asked a very human question, "Who is the greatest in the kingdom of heaven?"

Jesus answered their question once and for all time to come. He called to himself a child and put him in the midst of the proud and self seeking disciples and told them that "whoever humbles himself and becomes like this child, he is the greatest in the kingdom of heaven."

What an upset in human values this remark of Jesus made in the little group of early disciples. Children had scant standing among the great and near great when Jesus gave them their high evaluation in his kingdom. We need to catch the spirit of Jesus and his attitude toward children and quickly revise our estimate of the child in our midst. The attitude of anyone toward a child is a measure of his Christian experience and faith. This may seem like a sweeping statement but it is evidently what Jesus meant by his words about the child he set in the midst of a group of mature disciples who at best had brought to him only a fragment of their lives already far spent when he called them.

In another well chosen parable Jesus put the lost member of a group in the proper place. It was a parable about one sheep lost from a flock of one hundred, in which the ninety and nine sheep which were not lost gave the shepherd little concern. It was the one lost sheep which worried the shepherd to the point that he went out to hunt the one at the risk of losing the entire flock. And Jesus made it clear that he was still speaking about children as representing lost sheep.

Once we get the proper evaluation of *man* and *men, woman* and *women,* and *children* and the *child,* we will emerge from our killing and human waste and belief in total depravity of people, and give the race and the individual a new Bill of Christian Rights.

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A Ministry To Industry

The Boston Area of The Methodist Church has voted in its four annual conferences to support a minister to labor and management. An area committee is to be established with equal representation from the four conferences, and is to be convened by the resident bishop for the purpose of defining the scope of this ministry, and to supervise the work.

There have been many chaplains to labor, or to management; but the Boston Area plan gives a new and proper setting for such a ministry in that the salary is to be paid by the churches and not by either management or labor. This means that the minister will be in an independent position and will be entirely under the control of the church and not labor or management. Labor schools and management meetings will be arranged where current industrial problems can be discussed in the light of Christian ethics; individual pastoral work will be done with the men of industry who want spiritual counsel in the conduct of their work; the ministers of the churches in the area will be informed about current developments in the management-labor field; the minister will be available for service in local churches where in the community it serves there is industrial tension.

The area committee must now select the minister trained and able to fill this important post, and it must also plan the details of this work for the next two years. At the end of two years the four annual c ferences are to review and evaluate this ministry a decide upon its continuance. The plan is well ma thus far, but its success will be determined by how t churches use this ministry during the next two yea ZIONS HERALD will open its columns to regular repo and discussion on this vital subject so that all read everywhere may be informed. We hope that churc es in industrial areas in particular will plan now avail themselves of all possible help from this e panded service of Methodism.

Let's Take Courage !

The Southern Presbyterians have absorbed their N gro synod into the total pattern of their church! Sta universities in the south are beginning to admit N groes. Signs of progress are increasing everywhe throughout the South in eradicating America's nun ber one sin: segregation.

The issue before the Methodists, therefore is: sha we wait until everybody else "steps across that raci line," or shall we take a place of rightful leadership To rely on a naive kind of gradualism in this questio is to do nothing — yet this does not mean that w cannot move cautiously. If we plan our moves t eliminate Jim-Crowism from Methodism, we can d it in the light of existing prejudices and traditions bu still press on to their eventual elimination. The stoc cliche is, "You've got to wait until the people ar ready," — and that cliche is as familiar in the North a it is in the South. Yet some of the very people wh use that cliche in discussing the Negro question ar demanding immediate passage of prohibition, as wel as other pieces of social legislation. Certainly ou brethren at the Board of Temperance in Washingto are not talking gradualism in their crusade agains liquor; churchmen in general are not seeking elimina tion of gambling on any system of gradualism. Why can't we be equally honest in this question of racism?

Last week the *New York Herald Tribune* printed a speech given by a student at the college of Charleston, South Carolina, which gives further evidence of progress in the South in the matter of eliminating racism. The young man had wanted to speak about the evil of segregation, but was told by one of his professors that the subject was taboo — too controversial. "What my elders didn't seem to realize," said the student, "is that the Christian democratic point of view on the problem has passed the point of being radical among white college youth." Then he reported on

erviews he had held with 152 students, in which asked whether Negroes should be admitted to arleston College: 91 said yes, 54 said no, and 7 were decided. On his second question, in which he ed whether these students would object to attend- classes with Negroes, 126 said that it would make difference to them, 22 said they would object, and vere undecided.

The paragraph in this student's report that really ved this editor, however, was this: "Race relations a question of right and wrong, of Christ and love one side, and Satan and hatred on the other. The at teacher wasn't kidding us when he prayed at last supper that all men may be one, as he and his ostles are one. He gave us a sign by which his embers would be known — 'They that love one other.'" We will print the speech in full in next eek's issue of ZIONS HERALD, but we cite it here as a iking evidence of a changing attitude in the South, d from it we take courage that the church will on prove that it is as courageous as this student in uth Carolina.

June 22nd Federation Day

The executive committee of the Methodist Federa- n for Social Action (unofficial) meets in New York xt Friday to consider whether or not it will renew contract with the Rev. Jack R. McMichael, the ex- utive secretary. We hope that Mr. McMichael will t be nominated again for this position, because we e quite sure that he does not have the confidence of inisters and laymen who have depended upon the deration to speak for the progressive and prophetic hical message of Christianity. Some of the most alwart crusaders for social justice have withdrawn om the federation because of the present leadership.

One of the leaders of Methodism in the South, Dr. linton T. Howell, editor of the *Mississippi Methodist dvocate,* said recently in an editorial, ". . . it is per- aps well to have in the church an official social ac- on group able to announce what the majority of embers are thinking and saying now. But I hope e will never be without some unofficial group, some ritating minority, not to give us the common de- ominator of the church, but to venture into untried ngles of life and occasionally to find us a new blos- m or fruit."

Editor Howell has said exactly what should be said: e will probably create an official social action group the next General Conference, but we must not let the unofficial Methodist Federation for Social Action deteriorate. Its gadfly function is needed more than ever in a church as big as Methodism, but it must have a leader who is able to pioneer with the confidence of his followers. He must be able, not only to lead us into the "untried jungles," as Editor Howell puts it, but he must be able to find his way out.

This Believing World

The Knights of Columbus sponsored a cross-country race two weeks ago in a nearby town, and according to the news reports, the whole thing ended up in a dead-end street with runners piled upon runners. The saga runs this way: two runners got off to a head start and when they reached a fork in the road, two little boys sitting on a fence directed the runners down the wrong road. All runners followed the head men, and within a few yards, they found themselves at the end of a dead-end street. When they looked for the two little characters who had given them the wrong directions, the little fellows "had gone that-a-way." The whole thing was so terribly confusing that the officials announced that the race would be run all over again next week and that they would have the course plainly marked.

It reminded us of so many things! The whole pageant of leaders who had led civilizations down dead-end streets was of course quite clear. We thought of the Crusades, the Inquisition, Napoleon, Hitler, Mussolini, Franco, Peron, Stalin, Father Coughlin, Gerald L. K. Smith, Senator McCarthy, and a lot of other episodes and leaders associated with mass movements. We wondered why people follow leaders so easily; of course those three blind mice got cut up a bit when they followed the farmer's wife. Run for the sake of the running, not for the sake of where it leads you, can easily become the philosophy of one who gets into the swing of following the leader.

The Christian philosophy of leadership is quite the opposite: it proclaims that the leader is the least, the servant; that the first shall be last. The Christian believes that order and discipline are from within the personality of the individual who lives in harmony with the divine will. The Christian runs his race with the end in view, and he is not easily diverted from the course by side issues or fence-sitters; moreover, he runs his race because he must, and not because he is compelled to follow a human leader. His leader, like the kingdom of God, is within. He is compelled by truth, and because of truth, he is free.

To Our Brethren Of Boston

EDGAR M. WAHLBERG

I DO NOT BELIEVE that the scurrilous statement of the Boston University chapter of the MFSA should go unanswered. This so-called "analysis" is obviously unworthy of a group attached to an institution of higher learning in our Methodist church.

It charges that the MFSA is un-democratic. This is a shocking statement to those who attend the annual membership meetings. Some of us, due to the hysteria of the times, have taken time out of our busy lives to attend the annual and other meetings of the MFSA to protect and preserve its democratic nature. We are not aware of the participation of the Boston membership. Annual meetings have been held at the convenience of the membership.The members of the executive committee have been sufficiently devoted to their democratic responsibility to hold meetings. Some of these meetings have been held to suit the convenience of the chairmen, who in recent years have been Bishop Robert N. Brooks, resident in the New Orleans Area of The Methodist Church, and Bishop Francis J. McConnell, retired. These people, who have been duly elected and charged with responsibility by a democratic body, are now charged with seizing control of "what little organizational machinery exists." Jack McMichael has carefully followed the mandates of these meetings. These men are charged with "false and unbalanced views." I would like to ask for a specific interpretation of what is "false and unbalanced." I would like to know "specifically" what the Boston members believe is the position of Jack McMichael, which they believe is highly controversial. I would enjoy discussing these matters with the Boston "brethren" in the democratically constituted annual membership meetings. We should have a mighty good assembly this year if these Boston writers are half as devoted to democracy as they would like us to believe. Some of us have not had the privilege of reading Dean Muelder's article. (The statement goes wild at this point because, so far as I know, the MFSA has taken no official position on the Korean dilemma.) We found it too much of a controversial issue in our last membership meeting and sidetracked it. Apparently, Jack McMichael had something to say about Korea in the *Social Questions Bulletin* in December, 1950, and Dean Muelder made reference to it in the ZIONS HERALD of March 14th, 1951, in which he took issue with Jack McMichael. All this sounds very interesting. We would like to help wash this so-called "MFSA linen." It is possible that we are confronted with other fabrics that may need cleaning. Specifically, what are you raving about?

Your article is so propagandistic and veiled, that it is difficult to know just what you have in mind. What do you mean when you say, "In the public mind, the MFSA, through its official mouthpieces, the executive secretary and the *SQB,* is placed in the position of seeming to support an ideology repugnant to a vast majority of its membership." What is the Boston mind? Are you saying that Jack McMichael is a communist? Jack McMichael is a Methodist minister and is committed to the Christ faith and "ideology." It is repugnant to me to have so-called "public mind" invade our fellowship of Ch to cause us to make unfounded insinuations of this ki In the present state of affairs, this kind of thing is libel and scandalous. Don't forget that the "guilt by assoc tion" device is a sin. "Guilt by association" labeled Je as a sinner worthy of death by crucifixion.

Your article is loaded with propagandistic language a veiled threats, such as: "various philosophies and view "few admitted certainty," "few who were really satisfie "insufficiently democratic," "lack of democracy," "false a unbalanced views," "strategically placed individuals a minorities in the federation to seize control," "specifical the position of Mr. McMichael," (a most general sta ment), "he can effectively control his tenure," "personali ing propaganda he is able to do," "a glaring example . is to be seen in the attitude of the majority of the no inating committee," "avid support of Mr. McMichael "unobjectivity and untruthfulness," "a vain attempt to r store some public confidence," "in the public mind," "th seeming support," "one-sided selection," "misleading stat ments," "irresponsibility," "support of ideologies repu nant," "our investigations," "like to save the MFSA possible," "not a desire to tone down its prophetic wi ness," (what heroism), "this does not worry us," "if, hov ever, Mr. McMichael is continued as our executive secr tary, and — we do not feel that as a chapter we can co tinue," "this statement is not made as a threat," "to be tr to its own ideals," "our withdrawal will be automatic (without, of course, your democratic participation eithe in the past or present), "to associate ourselves with othe groups," (nice people), "such an association might even ually take the lines which we have suggested," "deep co cern for the integrity of the prophetic witness," etc.

THERE IS NOT ONE word suggestive of the pos sible Christian integrity of others who are concerne about the future of the MFSA and a willingness to wor with them. It is a sad commentary on the present stat of affairs when Christian people of good will are expecte to plead "not guilty" to something that cannot be an never will be a crime — advocating peace and friendshi in the name of Christ and the Christian hope and promis of peace and a more abundant life for all. It is possibl that Christians can make assumptions, which may diffe with others, without being regarded as being less sincerely devoted to the welfare of our church and the welfare o society. All we ask is that you Boston "brethren" an others get in, get your feet wet, come off your high hors and help the rest of us, who have at some great loss to ou selves tried to democratically work out the problems of a Christian-minded, Christian-motivated social action group.

I have been a member of the Methodist Federation for Social Action since 1920. It was organized in 1907 "to deepen within the church the sense of social obligation

l opportunity, to study social problems from the Chris- n point of view, and to promote social service in the rit of Jesus Christ." As a member of the federation, I ve consistently shared this purpose. The federation has listinguished record of presenting facts concerning so- l issues. The federation has never been a front for nmunist activity. All statements to the contrary are se and have been clearly discredited. The federation is posed to all types of totalitarianism, both from the left d from the right. Members of the federation have agreed with each other about political implications, but ey are not communists nor do they share the material- ic ideologies of communists. They seek to understand the social implications of the spirit and mind of Jesus Christ.

Furthermore, if the federation is as bad as you Boston "brethren" depict it, it would have long since been cited by the Committee on Un-American Activities. Sad to relate that John S. Wood, chairman of the Congressional Committee on Un-American Activities, has this to say in a letter addressed to me May 10th, 1951:

"This committee has made no investigation of the Methodist Federation for Social Service or its successor, the Methodist Federation for Social Action, and therefore is unable to furnish you information in regard to that organization."

A Bishop Who Captured A Conference

CHESTER A. SMITH

This is the story of a bishop who captured a conference. he bishop was Alexander Preston Shaw, resident in the altimore Area of The Methodist Church, and the con- rence was the New York Annual Conference, over hich he presided at Poughkeepsie, New York, from May n to May 13th.

It was the first time a Negro bishop had presided over e conference during the one hundred and fifty-two years its history and many wondered how the conference ould react to a Negro bishop. Those of us who had en Bishop Shaw before, however, knew that it would me out all right and it did. From the very beginning the Conference all felt that they were in the presence a great man, a great Christian personality.

He is a man of lordly stature, taller than ordinary men, k feet four I should judge, slightly stooped, as was incoln, but moving slowly and easily, as did Lincoln. fact, he often reminded me of Lincoln, as he stood ere in the pulpit speaking calmly, logically and per- asively, and I thought: "Here we are seeing another stification of the Emancipation Proclamation." And then thought to myself: "As God let Moses and Elijah come ck to earth to witness the triumph of the Master on the ount of Transfiguration, it may well be that God has t Lincoln come back here to see this man, the son of ave parents who were freed by Lincoln, who rose from mble beginnings, as did Lincoln, to become a Bishop of he Methodist Church, the successor of the Methodist piscopal Church, which Lincoln said did more to win e Civil War than any other."

Yes, God has his own ways with his elect, and Lincoln as one of his elect in the modern world, as Moses was the ancient world.

OR HIS MORNING devotional addresses the Bishop gave an analysis and a history of the Negro spirituals. e told how they were composed during the days of avery and how they represent the reliance of the Ne- roes upon God, their faith in God, a faith that was justi- ed by their achieving freedom without the use of force nd violence. He told how some of the spirituals, in rder to lessen the physical burdens of slavery, turned the thoughts of the Negroes to the future life and to heaven and away from the present, to the detriment, the Bishop thought, of the Negro's development. And as he thus interpreted the spirituals, revealing their history, their beauty, the insight they give into the religious devotion and faith of the Negro, sometimes singing a spiritual to illustrate a point of view, the whole Conference sat under the spell of his words and so greatly moved were its members by those addresses that they requested the Bishop to make them into a book, which it is earnestly hoped he will do.

THERE WAS NEVER a time during the Conference sessions when the Bishop referred to the *Discipline*. I suspect he is no more a devotee of the *Discipline* than was Bishop Quayle. Yet the Conference found it was getting its work done expeditiously and easily, under the spell of the Bishop's kindly humor and gracious spirit: for coming down from the pulpit and sitting on the same level with the people one felt he was one of them. One had this same feeling, also, as he mingled with the people during the recess periods and as he sat with them at an evening dinner meeting, not as a distinguished guest, but as one of them. And gradually I came to say to myself: "This is the way Jesus would do if He were here presiding at the Conference," and I saw in him one greater than Lincoln, Jesus of Nazareth, whose servant he is. It was this fact which accounted for his drawing power and for his ability to capture the hearts and minds of the men and women of the Conference, as Jesus captured the hearts and minds of all those who came within the sphere of his influence.

We members of the white race would better look upon our world with watchful eyes and searching of hearts. We are not the only race in God's world. We have no monopoly on his favor. He has given us our chance. If we fail to carry out his purposes in the world He will turn to other races to fulfill his tasks. The race that can produce an Alexander Preston Shaw must be very near to his heart. He may be holding it in reserve to take over when the fullness of time has come for another great forward march of the human race.

Getting Down To Bedrock In A Crisis

JOSEPH E. PERRY

MANKIND HAS A HABIT of surviving every crisis. While it lasts, each crisis seems to be the worst ever. Only the long view of history shows them all in perspective.

It is well to keep this habit of survival in mind as we view the current "worst crisis in history." It would be well even to give thought to the next crisis that will follow this one, and to the long procession of other crises stretching into the future. Perhaps we can do something about some of them.

If you will stand with me at the rim of the Grand Canyon and look down into its lowest depths, you will see the world's real bedrock and the oldest thing yet discovered by man.

In the mile of rock piled layer on layer above this bedrock and now exposed to view, the mind's eye can see the chronology of an irresistible stream of life rolling down through the ages. Probing, searching, expanding, refining, life has surmounted every barrier and every crisis with a momentum so stupendous, so continuous, so inevitable as to surpass human comprehension.

Human life, and motives, and actions are not haphazard or superior to the laws of the universe. Just as inevitably as chemicals react in the test tube so do human life and human conduct react to their own laws in the great laboratory of living. The discovery of those laws constitutes the great quest of mankind.

AGAINST THIS background is it not apparent that the world of today is in a great transition period? World wide forces which have been gathering momentum through the ages are seeking an equilibrium. Every phase of human life, everywhere, is undergoing a revolution. Centuries of exploitation are reaching their harvest in Asia. Centuries of oppression are struggling for release in Russia, for the Russian revolution of thirty-three years ago was but a prelude to the greater explosion still to come in that unhappy country. The great disparity in standards of living between our country and all the rest of the world is due for a levelling off. The days of totalitarian dictation in religion and thought, in government and in economics, are numbered. All these concepts are but feeble obstacles in the path of the onward sweep of mankind. All history proves that they cannot permanently withstand the momentum of life. Any victory of totalitarianism would be transient. The two percent, or less, who really support the Kremlin can never permanently subdue the rest of the world's population.

The current phase of the great crisis is the struggle between the iron curtain countries and a large part of the rest of the world. It is a complex struggle and we do ourselves a disservice to think of it merely as a fight between communism and capitalism. What we superficially refer to as communism is really a package consisting of several elements, the least objectionable of which is communism itself. Pure communism is merely one economic theory as to the production and sharing of human effort a property just as capitalism is another economic theory to the production and sharing of human effort and pro erty. The weakness of communism is its destruction individual incentive while the weakness of capitalism is inequality of opportunity and of property distributio There is no necessary military conflict between comm nistic and capitalistic countries. In fact, if we must ha an enemy we might well hope it would weaken itself b adopting communism.

IT IS AN IRONIC coincidence that Karl Marx and h followers have thought themselves fortunate that the supposed enemies were capitalistic for they had expecte that in the capitalist countries the rich would become rich er and the poor poorer until the economy collapsed by i self. Perhaps that would be true if capitalism were n accompanied and restrained by democracy.

The current head-on collision between these two ec nomic theories may be life's way of forcing mankind t find a better solution. Already in the capitalistic countrie by taxation amounting to confiscation, the rich are b coming poorer and, by subsidy and welfare and labor legi lation, the poor are becoming richer.

Communism, by confiscation, takes about 100 per cen of each person's property and income. Thus far our state federal and local capitalism, by taxation, takes about 10 per cent of the income and property of our wealthies citizens, but has not yet reached that rate with the res of us.

Instead of eliminating our great middle class we are ex panding it in the general direction of the classless societ envisioned by communism. But so, too, we are impover ishing it somewhat as does communism. No doubt be hind the iron curtain forces are at work which will hum anize and improve their form of economy. Out of th great maelstrom will emerge one more step in the ir resistible march of mankind. We may fervently hope thi will be a forward and not a backward step.

THE worst difficulties with the package we call com munism are the predatory aggression, the atheistic philosophy, the denial of integrity, the unprincipled propaganda, the diabolic fostering of hatreds which have little, if any, necessary connection with communism itself. But the whole pattern of the evolution of life and every law governing human conduct proclaim the impossibility of permanent success for a program such as now challenges the world. The iron curtain countries are notable not for their colossal strength but for their colossal internal weaknesses. Nevertheless we have to face the communistic package as we find it and we may truly be facing a long range battle for survival. But even if that be so there is no excuse for the fears to which, for a while, we succumbed so shamefully and so needlessly. Insofar as our struggle is economic, we may say that to the degree to

hich we collapse or the world remains in poverty, to that gree communism will have won. If the backward, wntrodden, hopeless peoples of the world can make a rt toward more than mere subsistence and if they can hope for improvement, communism will have lost contest.

The common man of four or five centuries ago had to end his entire waking hours in a struggle for bare subtence. It is said that in 1600 it took the equivalent of entire week of labor, from dawn to dark, for the averle Englishman to buy a bushel of wheat. He had no ne to acquire any of the comforts of life. It is also d that a skilled American laborer today can buy a shel of wheat with the wages earned in three-quarters an hour. As measured by purchasing power in terms wheat, the over-all average of real wages is said to have ubled about every half century in the last four hundred ars.

The living standards of the rest of the nations of the orld are lagging behind us in varying degrees all the ay back to the English peasant of four centuries ago. ich a disparity could not safely exist in a single comunity or a single industry. We jeopardize ourselves to such disparity exist in a world shrunk by modern sciice to the size of but a single community. It is time we opped sneering at "Point Four" and began putting it nely to work. But while we are saving the world we ust save ourselves. Here, too, there must be hope and centive to work and to save. Here, too, we must maintain faith in the value of our currency. Here, too, we must ert national bankruptcy.

True it is that every bond has an owner and that what debt to one person is an asset to another. In that sense e owe our debt to ourselves. But if an asset constantly rinks in value and if at the same time the debtor conantly gets deeper in debt, only disaster can result.

If we are to save our economy, and if we are to reduce e economic disparity throughout the world by raising e standards of our neighbors rather than by lowering r own, then we must practice thrift.

Spengler seems to have thought the death of a nation be as inevitable as the death of every human being. He w nations as going through a cycle of birth, growth, ecay and death. Toynbee cites nearly a score of entire vilizations, including their subsidiary nations, that have ready flourished and died or started to die.

THE CRISIS THROUGH which we are passing is no friendly little game. It is a grim, life-and-death ruggle. Sorokin says that never has a crisis equalled the epth and universality of the present crisis, nor has it been ven closely approached more than three or four times in l history. This is truly a struggle for the survival of the ind of civilization we now enjoy. To survive we must ally get down to bedrock.

We must outgrow the blackmail philosophy which has ept into labor, and capital, and politics and even into me aspects of religion; we must enthrone intellectual tegrity; we must stop prostituting government to obtain otes; we must stop waste.

Perhaps this is merely another way of saying that we must discern clearly the objects our civilization seeks to attain and then enshrine those objectives in our hearts and pay reverence to them in our deeds. Capitalism, democracy, freedom, religion, high ethical standards must be more than mere catchwords. While this crisis appears to be a contest of military and productive might it is really a contest of ideas.

AS OF THE present time, we, the non-communist peoples, can outproduce and outfight the communist powers, but we are doing all too little to meet the most deadly threat of all — the poisoning of the minds of millions of people all over the world. That is a time-bomb designed to explode when today's children grow up all over the world.

To survive we shall have to become a nation of believers and then a nation of missionaries to the uttermost ends of the earth. We shall have to believe in our democracy. We shall have to live our democracy. We shall have to preach our democracy and make it known and attractive to all the world.

Not only do we have this crisis to survive but we shall have a whole series of later ones to survive. For instance, those who are competent to know say we shall lose the continent of Africa in another fifteen years, just as we lost Asia, if we do nothing to correct present conditions there. South America cannot be taken for granted, either. The United States, itself, could lose its democracy in another two or three wars and depressions. It is high time we added long range world planning to our national bedrock for survival.

These are all generalities, but they have specific, present, personal applications. If we can retain the broader perspectives let us close with a few items that concern the narrow, but vitally important segment of the economy in which we operate.

This is the savings and mortgage division of the world's greatest banking fraternity. We have witnessed great changes in thrift institutions and in mortgage practices in the last two decades but we have not attained the ideal in either. Out of the stress and strain of this crisis should emerge a better thrift institution than any yet known. Mechanically we are only on the threshold of a new machine age for banks. Electronic processes are blossoming on every hand. New techniques are being evolved for the assembly and analysis of factual data. We have an unprecedented opportunity to become inventors and trail blazers for the promotion of thrift, the safeguarding of thrift, and the utilization of credit and collective resources for the benefit of mankind. A whole new science of cycles is in its infancy. We have only very faint glimpses of unknown forces affecting the human emotions and the human conduct. We are truly pioneers in a new age.

In summary, then, in getting down to bedrock in the present crisis we should remember that this is not the end of mankind, but merely the most recent wave in the endless stream of life; that other crises are to follow; that

(Continued on Page 20)

Library of the UNION THEOLOGICAL SEMINARY New York

Books Reviewed

"Spiritual Experience In Administration"

By Paul F. Douglas. The American University Press, Washington, D.C., 1951. Price, $1.00.

The American University in Washington, D.C., is most effective as an institution educating the administrators of federal government. President Paul F. Douglas knows his way around in the bureaucracy. The substance of this book, with the pretentious subtitle, "A Study of the Effective Climate of Interpersonal Relations," was a speech made at a dinner honoring Edward F. Bartelt, fiscal assistant secretary of the Treasury. Mr. Bartelt headed the Emergency Accounting Organization for the administration of work relief funds under President Roosevelt in the office of commissioner of accounts. Mr. Bartelt's contribution to good government was of heroic proportions though generally unheralded.

In his speech, Dr. Douglas paid tribute to Mr. Bartelt's work, and went on to define briefly 16 operations in the spiritual experience of administration drawn from the public ministry of Jesus of Nazareth. — *Reviewed by J. F. Olson.*

"Young Men For Tomorrow's Ministry"

By Bishops Raines, Short, Lord, Bowen, Phillips, and Martin. The Advance for Christ and His Church. Chicago, Illinois. Price, 75 cents.

The Methodist Church needs about 1500 ministers a year to take care of its replacements and expansion. The last General Conference heard a report on this matter from the commission on ministerial training presented statistically by Murray Leiffer of Garrett. The advance includes a recruiting program with a specially produced film, "Bishops' Conferences for Young Men," and promotional literature. This is some of the latter. It ought to be added that if the campaign is successful The Methodist Church will find itself embarrassed by a considerable lack of seminary facilities in which to train its recruits — somewhat as the U. S. Air Force in early 1951.

This book demonstrates the ability of the bishop authors to write homilies. It is rich in illustrative anecdotes and quotations. It touches on almost all the major matters of the Christian ministry. It makes the universal human needs appealing. It answers in "round numbers" some of the questions those tinkering with the idea of becoming ministers will ask, and in Bishop Lord's article the choice of a college gets more specific treatment. Some young men may shy from the idea of a "spiritual hot-house," and with youthful self-assertion flee to the city-size "independent" school. One may also seriously challenge Bishop Short's comments on the need for "Methodist Priests." His description of the role is accurate, but neither the role nor title will appeal to the true Protestant.

It lacks the punch of Batten, Barton, Durstine, and Osborne. Nor has it the piety of the "Imitation of Christ." — *Reviewed by J. F. Olson.*

"Songs At Sunset"

By Augustus F. Lamkin. Banner Press Emory University, Ga. Price, $2.00.

Augustus F. Lamkin was a devout Southerner, who knew the privations "The War" brought the old South. His family lost everything in it, and he was born before reconstruction was complete. His poetry is flavored, but not dominated, by Southern heart and mind. His sense of rhythm is not machanical, but accurate. His deep religious convictions make his lines serenely confident. Probably the best way to present his book is to give two samples, not his best, but good.

Had I no eyes to see the sunsets glow
  Or view the starry splendor of the night,
Had I no mind that deeply wished to know
  The source of all these wonders, all this light,

Had I no ear for Spring's eternal songs
  Of bird and brook in their wild symphony,
Nor yet a thought of where each star belongs
  To balance up the dread immensity,
Nor soul with tentacles that ever reach
  Into infinity as roots in sod
I too might say "amen" to those who teach
  There is no life beyond, no hope, no God.

or

Life's a bubble, full of trouble
  That we double every way,
For we borrow from tomorrow
  Half the sorrows of today.

— *Reviewed by J. E. Wagner.*

"A Faith That Fulfills"

By Julius Seelye Bixler. Harper and Brothers, N.Y., 1951. Price, $2.00.

President Bixler, of Colby College, has gathered from several lectureships which he has occupied, his rich insights into contemporary theology. His is a faith that fulfills the best in human reason to the satisfaction of both heart and head. His work shows the vitality of mid-century liberalism.

He probes the relationship of faith and reason as the root of our present confusion in theology. Chapter II, entitled aptly, "A Faith that Falters," is devoted to a penetrating critique of Kierkegaard and his neo-orthodox descendents. Concluding it he writes: "We do not need to stop with the incommunicable nor do we require a miracle to rescue us — this is the conclusion. The life of reason makes its own provision excursions into the unconscious and has own safeguards against their abuse."

Chapter III, the direct exposition of "Faith that Fulfills," is grounded in eighth century prophets — Micah, Am and Hosea. He does not veer away from th rock on which so many theological sh have foundered, that is, the problem of ev The chapter on this subject shows his timate knowledge of the thought of Alb Schweitzer. His chapter on the ministry art brings together morality and aesthet in a rhythm of thought and feeling.

"A religion of reason is thus in truth religion of deep emotion and should be understood." Here is a key to the passi with which Dr. Bixler sets forth this fu fillment of his earlier work, "Religion f Free Minds." — *Reviewed by J. F. Olso*

"The Beloved Son"

By Blanche Shoemaker Wagstaff. Bru Humphries, Inc., Boston, 1951. Price, $1.0

This is a rhymed life of Jesus for childre It is illustrated by Bettie Kerkham. Qui properly the emphasis is on the disclosure God as love. It would make an unusu gift on the occasion of a new child in parish home, affecting first the parents an later the child.

The fly-leaf of the little dust jacket say "She believes that war could be abolished all children were urged to read this rhyme life of Jesus." It is this naivete that make childhood so utterly wonderful and entran ing. Would that it were always so. — *Reviewed by J. F. Olson.*

"God In Education"

By Henry P. Van Dusen. Scribners, N.Y 1951. Price, $2.00.

This "Tract for the Times" parallels Si Walter Moberly's highly regarded work "The Crisis in the University." Dr. Va Dusen acknowledges his respect for Si Walter's work by extensive quotation an says, "But what he has written has con firmed, not formed, my own thinking." Thi book was first presented as the Rockwel Lectures at Rice Institute, Houston, Texas A brief essay on "Religion in Public Educa tion" has been added at the end.

The larger background in which the prob lem of the place of God in education mus be seen derives from the radical dualism created by Descartes and Kant appearing to day as the divorce of the sacred and the secular. "God, if He exists at all," avers Va Dusen, "must be the Sovereign of *all* Reality." Modern education suffers from the trivializing effect of multiplication of courses, specialization of scholars, and secularization of the institutions. New schemes to restore unity face two fundamentally religious questions — the nature of man and the nature of truth. Further the problems divide into

impact of the idea of God on educational losophies, and the teaching of specific gious curricula.

What is required — what alone might ve adequate — is revolution, conversion, about-face, in both the assumptions and goals of our living; and, likewise, of the ning of our youth. Not the curriculum y, but every aspect of the philosophy and icture, and spirit of education, cries for lical remaking."

That no further practical suggestion of v is made belongs to its nature as a tract. e bibliography of more than 60 items does contain the answer either. Van Dusen gests that we are ready for the synthesis, Archbishop Temple's, not Hegel's mean-g.

The addition to the lectures on religion public education protests the Supreme urt decision in the McCollum Case as t only making, but re-making history. The urt has a right to do the first, but not e second.

On the whole this book is a "Johnny-me-lately" on the topic. It does not seem be more forceful nor to present any new ts. It will reach some additional readers Dr. Van Dusen has a wide area of in-ence. That is good. — *Reviewed by J. F. son.*

This Grace Wherein We tand"

By George Johnstone Jeffrey. Scribners, Y., 1949. Price, $2.00.

The Warrack Lectures on preaching at ew College, Edinburgh and St. Mary's Col-ge, St. Andrews parallel the Lyman Beech-Lectures at Yale. Dr. Jeffrey of Glasgow by the evidence of this little volume, an le and noteworthy occupant of this lecture-ip. He deals with the details as well as e spirit of the preacher, nor is he unaware the pitfalls, shortcuts, and abuses. His mple declarative sentences — the art of al preaching — are colorful and forceful. "Purity of motive, prevailing prayer, sweat brain and heart," he declares, "will be ven back to us in our preaching with athematical exactitude. . . . A burning con-ction that we have in our message the vine response to man's need must banish om our preaching all that is bleak and mbre and feebly apologetic," he continues. s the primary resource of preaching he cknowledges the incarnation of God in hrist Jesus, and says that unless preaching undertaken beneath that over-arching con-ption "you will spend your days, spiritual-and homiletically, in the shallows." He ounsels against a "zabby pietism" and for n "early rising," and realistically warns gainst "mistaking personal popularity for inisterial success." His last chapter is de-oted to the thesis that a man's preaching vill never rise higher than his character. o this he adds the insight that reputation and character are not synonymous. This is a book for all preachers and a fine textbook for the seminary — *Reviewed by J. F. Olson.*

"Light Through The Mist"

By Harry H. Fein. Bruce Humphries, Pub., Boston, 1951. Price, $2.50.

The parable still has spiritual grandeur and profound vigor. "The Ethics of the Fathers" were written during the age of the parable and are included in the Talmud. This book is the most successful presentation of the quality and temper of the Talmudic thought-process and spiritual evaluations into English.

The maxims and the teachings of the "Ethics of the Fathers" reveal all their inner character as parable, in the poetical quatrains into which Mr. Fein has put them in English. Mere translation from the Hebrew never adequately represents the original ideas in all its force; the literal translation can often be faulty interpretation. This book is accurate as translation and splendid as interpretation.

This work by Mr. Fein combines the insight of the artist, the diligence of the able scholar of rare insight, the lyrical powers of imagination and of understanding, the breadth and scope and keyboard of the parable in its universal judgment. Faithful to the original, the old ideas and mavims breathe with renewed beauty in their new container or form.

The helpful index contains the original text of "the Ethics of the Fathers" and a splendid historical summary of the teachers of the Talmud. To the preacher, to the class in religious education, to all who love the parable as vehicle of religious truth, this book is very valuable. — *Reviewed by D. B. Alpert.*

"The Wall Of Separation Between Church And State"

By Conrad H. Moehlman. Beacon Press, Boston, 1951. Price, $3.00.

The Beacon Press has issued in the past five years a series of works called "Beacon Studies in Freedom and Power." The most widely known volume in this series is Paul Blanshard's "American Freedom and Catholic Power." Dr. Moehlman, professor emeritus of the History of Christianity at Colgate-Rochester Divinity School, has concerned himself with the interpretation of the first amendment of the United States Constitution. He has massed considerable historical data, but he does not allow it to go uninterpreted before the reader. Quite frankly, and with a passion that often leads him away from the point into vigorous assault upon the Roman Catholic Church in general, he *selects his evidence to prove his point.* However we may feel about the thesis he supports, it must be said that he is not writing as an objective historian. His thesis is that the first and fourteenth amendments constitute an intentional wall of separation between church and state. He attempts to show that the Roman Catholic hierarchy is opposed to this separation, seeks to have the Supreme Court render decisions in line with Roman Catholic political philosophy, and particularly desires to change our "indestructible American mores."

In his first chapter, "Historical Background," he surveys the historical data by which the Protestant demolishes the Roman Catholic claims as the "true religion." In the last chapter, "Which Way American Culture?" he shows that Roman Catholicism is not succeeding in altering American life to its medieval ways. The seven intervening chapters deal with his thesis via American history.

Read it for what it is — a vigorous and extensive tract in favor of separation of church and state — this is a stimulating volume. It tends, as has Blanshard's work, to generate more heat than light. The 10 pages of bibliography are especially valuable. It is a book that ought to be widely read, but the careful scholar will find Anson Phelps Stokes's work more to his dispassionate and objective desires. The "Beacon Studies in Freedom and Power" are rendering a good public service. — *Reviewed by J. F. Olson.*

"The Best Is Yet To Be"

By Paul B. Maves. The Westminster Press, Philadelphia, Pa. Price, $1.50.

"Life for me began at 50," said a Christian worker, who had found his interests shifted and enlarged by changing circumstances at the mid-century of his years. This pastoral aid book is meant for those who face life at 65 and should fulfill the prophecy from Robert Browning, which suggested the title, "The Best Is Yet To Be." It is the fourth in the series of which Russell L. Dicks is the general editor and to which he contributes the foreword.

Dr. Paul B. Maves has written the kind of a book that Christian workers, lay and ministerial, will profit by reading to understand the possibilities in later maturity, if not yet for themselves, certainly for their people. Those in the later bracket of years will find these 96 pages exceedingly rewarding. Each of the 11 chapters concludes with a helpful meditation.

In his portrayal of "New Beauty for Old," Professor Maves has a personal inventory of attractiveness not to be limited to later maturity with queries such as: "Do I attempt to understand why others do what they do rather than continually to condemn them and scold them? Do I praise oftener than I blame?" This little book is its own invitation in the caption of its eighth chapter, "Take Another Chance," for in getting it, reading it, and living it, you will find that "The Best Is Yet To Be." — *Reviewed by C. D. Brodhead.*

On A Wide Circuit

W. W. Reid

Delinquency in Suburbia

Not too many miles from where I live, a "gang fight" of teen-age boys, mostly high school students, broke out the other day. One gang came down upon the rendezvous of the other in hot-rods, armed with zip guns, brass knuckles and switch-knives. When it was all over, one youth was dead, another hospitalized, and 42 were in jail on charges varying from delinquency to homicide.

The chief detective investigating the case says he can find no real or serious cause for the fracas. It seems, he says, to have stemmed from a challenge to a fight given, for no apparent reason, by one youth to another when they met in a diner. Each got his gang together. (So-called adult nations seem to do about the same thing.)

The "juvenile war" brought a local city magistrate, an assistant district attorney, and a police inspector to call together a conference of respected local citizens and parents "to air the problems involved in the tragic episode." Blownup photos showed the arrested youths; there was an exhibit of weapons taken from the boys; and the reporters and photographers were there.

The police inspector suggested that crime prevention must start back in the home. "If parents don't step in and do something constructive, the police and social service agencies can't do much. . . . Some boys have no fear of their parents. They have been spoiled. Their parents fear them."

The youthful district attorney suggested that "our civilization is growing too soft," and parents are "too easy" with their children. He recommended (amid applause) that "the old-fashioned treatment" be given children once in a while, recalling that his father had given it to him when necessary.

The magistrate pointed out that the child does not per se know right from wrong, but must be guided into that knowledge: the knowledge is gained first and principally from parents in the home, and later supplemented in church, and school, and in society. He urged parents to: assist organizations that help children; set good examples for children; know at all times what children are doing; interest them in healthy outdoor sports; teach respect for rights of others; give them guidance "for they can't learn by experience alone."

I have known this general area for three decades. I have seen it change from "country" to "suburbia." I have seen trees felled and homes built; fields cleared away and cement yards spread; back-lot diamonds erased and apartment houses erected. Fields of daisies, clovers, and buttercups no longer welcome one. There are a few isolated and stilted parks with "please keep off the grass." Sunday afternoons we used to walk "around the shore" or down "the old lane." No one walks now — and really it isn't safe. (Did you see the cartoon of the hot-rod girl the other day, "Alvin is so old-fashioned; he asked me to go for a walk.")

Some time ago a park and playground was suggested for our immediate area. "We've got too much land now that's not paying taxes." cried the real estate interests in the chamber of commerce. And these men (who have sons of their own) are now getting their five per cent commission for selling this land for homes and industries.

So long as commercial interests are paramount, and that holds from Washington to the local precinct, in diplomacy and in the local school issue, we will have those complications of modern urban society that breed delinquency.

Proposing A 23rd Church-State Amendment

(Continued from Page 4)

stream, such as war, was displayed. At any time the leadership required for any crisis can be produced.

Therefore it seems probable that Congress is in the mood, and the public in the mood, for a 23rd Amendment removing all doubt about separation of church and state. Congressmen, the President, the Judiciary, all subordinate officeholders, all candidates and all politicians should be glad to have the issue removed finally from politics and from legislative, executive and judicial action. It could be ratified with more speed than the 21st, or repeal, amendment was ratified, which was in some days more than nine months, if Congress during this session will submit an amendment to the States.

To Retire

Dr. Clyde E. Wildman, for 15 years president of DePauw University, Greencastle, Ind., retires this month after having held the president's chair longer than any other man in the 114-year history of the school.

A strong advocate of the independent college, Dr. Wildman is a recognized leader in the field of liberal arts education. He is a native of Greensburg, and a DePauw graduate in the class of 1913.

Dr. Wildman's long career has included study in foreign lands, public-school teaching, college teaching, and administration. He was dean of Cornell College, Mt. Vernon, Ia., for two years, later becoming professor of English Bible at Syracuse University and subsequently professor of Old Testament history and religion at Boston University School of Theology.

During his presidency of DePauw, which he accepted in 1936, Dr. Wildman was instrumental in acquiring more than $3,000,000 in grants and endowment. Four major campus buildings — Harrison Hall (science), Mason Hall (women's residence), Blackstone Stadium, and the Memorial Student Union Building — have been constructed during his tenure, and three additional buildings were acquired: Locust Manor (resident hall), the Art Center, and the O'Hair Medical building.

Also constructed have been a new food laboratory building, a greenhouse for the botany department, and more than 70 veteran housing units erected following World War II.

Dr. Wildman's presidency has also been marked by a liberalizing of the school's curriculum, reorganization of the faculty, and many curriculum changes, including a new "area major," the experimental curriculum in general education, and a "binary program" in engineering offered in connection with three technical schools. Also during his presidency the enrollment increased from the pre-war 1200 to a number in excess of 2100 immediately after World War II.

Dr. Wildman took his academic work at DePauw, the Iliff School of Theology, Boston University, the United Free Church College at Glasgow, Scotland, and the University of Basel, Switzerland.

He holds honorary degrees from Cornell College, Wabash College, Northeastern University, Northwestern University, Rose Polytechnic Institute, and Boston University.

As an ordained minister, he served pastorates in Tyngsboro and East Saugus, Mass. He has been a member of several Methodist conferences, of the University Senate of The Methodist Church, the American Association of University Professors, and was chairman of the division of social forces on the Indiana war history commission.

Recently he has been appointed a member of the advisory council on arthritic and metabolic diseases of the National Institute of Health, a member of the board of trustees of the Indiana Heart Foundation, and a life member of the Indiana Association of Church Related and Independent Colleges, of which he has been president.

He has also been president of the Indiana Conference on Higher Education and the National Association of Schools and Colleges of The Methodist Church, and vice-president of the North Central Association of Colleges and Secondary Schools.

Dr. and Mrs. Wildman, who was a DePauw graduate in the class of 1915, will make their home in Indianapolis following his retirement from the DePauw presidency.

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Box 441, Middleboro, Mass.
(These appointments are in Massachusetts)

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Bne	O. E. Crain
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Brantville and West Duxbury	W. G. Price
Chatham and South Chatham	S. H. Smith
Fruit (Fed.)	T. E. Pardue
Gettyhunk	W. H. Allen
Dighton and Myricks	To be supplied
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East Wareham and Onset	E. M. White
Fairhaven and Long Plain	W. D. Hamilton
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Brayton and North	L. M. Hayes
Park United	G. S. Helps
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Union	T. R. Burns
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Middleboro	P. Q. Brooks
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New Bedford:	
Allen Street	W. H. Moseley
St. Paul's	H. D. Berlew
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Wesley and Freetown	G. D. Goodwin
Oak Bluffs and Edgartown	E. E. Fredrikson
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Somerset (Fed.)	W. S. Lincoln
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Wareham and Marion	**Frank Gulinello**
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Danielson	E. M. Parkhurst
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Burnside	R. E. Henard
Center	M. D. Hughson
Hockanum	M. O. Martin
Gales Ferry	P. G. Pitman
Hazardville	H. F. Morrison
Jewett City and Voluntown	J. P. McCallum, Jr.
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South	F. R. Edgar
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Millville, Mass.	E. T. Dell, Jr.
Moodus	R. G. Pearsall
Moosup and Oneco	R. M. Walsh
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Noank	Albert Abbott
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Brockton, Mass.:	
Central	J. M. Shaw
Franklin	W. H. Phillips
Pearl Street	J. F. Graham
South Street	J. A. Dahlstrand
Central Falls	H. A. Clark
Chartley and North Rehoboth, Mass.	P. A. Ahern
Cochesett and East Mansfield, Mass.	D. J. Morgan
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First	C. S. Johnson
Porter	W. K. Lyon, Jr.
Hanover, Mass.	C. D. Likely
Hebronville, Mass.	D. W. Beebe
Hingham, Mass.	C. D. White
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New England Southern Annual Conference

J. MANLY SHAW

The conference was called to order by Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, on Wednesday, June 6th, at 7:45. The service of Holy Communion was conducted by the bishop, the host pastor Dr. Harold Metzner, and the district superintendents. The address by Bishop Lord dealt with the meaning of the sacrament and the new life in Christ. The newly decorated sanctuary and open chancel added greatly to the inspiration of the service. Dr. Metzner asked that the sanctuary be used only as a place of prayer and that all business be conducted in other parts of the church.

On Thursday morning devotions were conducted by the host pastor and Dean Charles C. Noble of Syracuse was the preacher. His subject was "Is Your God Big Enough." The business of the conference organization was considered. A set of rules for conference guidance was adopted for the first time in the history of the conference. One rule was that men on trial as well as accepted supplies and men in full relation shall contribute to the Conference Claimants Fund. Special committees on investigation, journal and courtesy were named. The ministerial and lay tellers were appointed and the voting for delegates to the General and Jurisdictional Conferences was in order. Those ministers finally elected to General Conference were: C. Homer Ginns and G. Albin Dahlquist. Those to Jurisdictional Conference were: O. W. Bell and H. K. Mousley. The alternates to the Jurisdictional Conference were: C. X. Hutchinson, Jr., and O. E. Crain.

The laymen elected to General Conference were: Robert L. Hammond and Mrs. Ruth Sayer. The delegates to the Jurisdictional Conference were: Samuel Bumpus and Carl Kendall. The alternates were: Milton M. Goss and Edward M. Wheeler.

The nominating committee was reported by Milton Goss. H. K. Mousley presented the report of the Board of Education assisted by F. A. Dyckman the exec. sec. of the board of the conference. The summer program of the conference educational work at Camp Aldersgate shows an increase in early registrations. The plan of payments for the new parsonage for the exec. sec. was explained. D. G. Wright told of the advance made in the work of the Wesley Foundation in Mathewson St. Church.

The Memorial Service was conducted by R. L. Roberts. The ministers who have died during the year are: Horatio H. Crawford, Salvatore Giambarresi, George D. Stanley, and Marvin S. Stocking. The only minister's wife was E. Josephine Bromley. The widows of ministers were Mary F. Bruce, Louise R. Carter, Ethel H. Chrystie, Susie B. Graham, Lillian Liljewall, and Marion W. Newton. Dean Albert C. Knudson delivered the address.

During the afternoon the reports of the Conference Deaconess Board was presented by David Carter and the report of the American Bible Society by F. P. Frank. Dr. J. Edgar Washabaugh of the Methodist Publishing House was the speaker of the afternoon and he presented the miracle of Methodism. The report of the Board of Evangelism was given by S. R. Luthy and O. L. Monson. Vital gains in the work of evangelism were noted. J. A. Dahlstrand was elected as the executive secretary of this board for the next year.

Carl Kendall had charge of presenting various memorials to General Conference. One dealing with permission for Deacons who are pastors to administer Holy Communion was accepted. Another dealing with an increase in support for the schools of theology was also passed. A third granting increased powers to the Board of Education in the field of the editorial division was passed.

Thursday evening the speaker at the worship service was Dean Noble. His subject was "Mobilizing To Meet The Crisis." The music for the evening services were by the various Methodist choirs of the city.

Dr. Harold C. Case, president of Boston University was the devotional speaker on Friday, and his subject was "Adding Integrity to Insight."

Conference business dealt with the report of the committee of World Service and Finance by L. C. Harris. G. A. Dahlquist presented O. E. Crain who gave the composite report of the district superintendents, and Mrs. Ruth Sayer gave the report of the Woman's Society of Christian Service, and J. M. Shaw presented the report of "The Forward Program for Pensions and Camp Fund." The report showed $149,008.23 in the bank and pledges from the churches of $277,746.00. The conference voted to enter the Reserve Pension Plan of The Methodist Church.

R. L. Samuelson brought the greeting of the Deaconess Hospital. N. B. Burton gave the report of the conference claimants and the rate for the coming year was set at $31[illegible] an increase of $4.00.

Dr. Karl Quimby of the Board of Missions spoke of the World Service needs. D. G. Wright presented the needs of the Advance. Considerable time was consumed and many speeches were made concerning the report of the committee on social ethics. The question of a chaplain to labor and management was the main problem, and it centered on the cost and the chaplain's relation to the conferences of which he would not be a member but in which he would work. Finally the report was adopted with a few changes in the peace section. Another question on conference investments dealing with the ethical standards to be used in making such investments was raised and the report of the committee was sent back for further consideration.

Mrs. Wesley Green, president elect of the Woman's Society for Christian Service, presided at the Inspirational Hour. Mrs. Elizabeth M. Lee of Latin America was the speaker.

Mr. Chilton G. Bennett of the general board of lay activities was the speaker at the evening service. Robert L. Hammond led the service. The message was on the fact

t we must move on or lose out in this tle for a Christian world.

Dr. Frederick M. Meek of Old South urch of Boston was the Saturday morning aker. The business of the morning dealt h the reports of the trustees, the commit- on conference relations and the election M. O. Martin as conference secretary for next year.

Bishop Lord addressed the incoming class. e men retiring were presented and spoke efly. Albert Abbott and Earle E. Story ired.

Those who were elected to deacons orders re: V. L. Curry, John Graham, B. C. thorn, G. A. Hill, Jr., Charles Likely, bert Pearsall, P. G. Pittman, D. A. Shaw, d Domenico Volturno.

Those elected to elders orders were: A. O. kenbom, Joseph Gamson, H. S. Love, H. Meiser, Carl Patton, Jr., and C. D. White.

The conference Sunday service was con- cted by the host pastor and the district perintendents. Bishop John Wesley Lord eached on the subject "Education For Sur- val." The love feast was led by F. R. gar. The ordination service was at 3:30 d the conference moved to the auditorium m the sanctuary for the reading of the ipointments.

raternity Paints Church

BALTIMORE, Md. (RNS) — Twenty-five embers of the Alpha Tau Omega frater- ty of Johns Hopkins University painted d generally fixed up the Webster Congre- tional Church in nearby Bel Air. A fra- nity spokesman said the group had voted adopt this constructive church project in ace of the hazing and other hectic activities the traditional "fraternity pledge week."

When the church renovation work was mpleted the fraternity members were ests of the pastor, the Rev. Leonard Det- eiler, at a chicken dinner prepared by the ngregation.

lew Hampshire Women

The annual meeting of the New Hamp- ire Conference, Woman's Society of Chris- n Service was held on May 16th and 17th St. John's Methodist Church, Dover, New ampshire. Speakers at the meeting were rs. Alfred G. Hempstead of Orono, Maine, d Mrs. Dorothey Clarke Wilson, author d traveler. Mrs. Eloise A. Woolever, ex- utive secretary of the woman's division of lucation and cultivation addressed the clos- g session of the meeting. Mrs. Woolever so installed the newly elected officers, who ere as follows:

President, Mrs. Karl H. Thiem, Nashua, H.; vice-president, Mrs. Agnew Walker, ebanon, N.H.; secretary of promotion, Mrs. Varren Davis, Nashua, N.H.; recording sec- etary, Mrs. Harriet Van Brocklin, Ports- outh, N.H.; treasurer, Mrs. George Led- ard, Concord, N.H.; secretary missionary education and service, Mrs. Howard W. Knight, Nashua, N.H.; secretary Christian social relations and local church activities, Mrs. Harold Keir, Whitefield, N.H.; secretary student work, Mrs. O. M. Polhemus, Lancaster, N.H.; secretary youth work, Mrs. L. V. Hatch, Nashua, N.H.; secretary children's work, Mrs. L. H. Moulton, Groveton, N.H.; secretary spiritual life, Mrs. J. A. Stackpole, Dover, N.H.; secretary literature and publications, Mrs. Kenneth Boyden, Derry, N.H.; secretary supply work, Mrs. G. B. Van Buskirk, Laconia, N.H.; secretary status of women, Mrs. G. H. McGaw, Woodsville, N.H.; secretary missionary personnel, Mrs. Nelson Canfield, Rochester, N.H.

The Parson Looks At Labor

Clair M. Cook

"Mitbestimmungsrecht"

World labor movements, including our own, are watching with keen interest the development in the Ruhr of the labor-management relations scheme adopted by the West German parliament on April 10th. It is a plan which so disturbed the National Association of Manufacturers that they, and the United States National Foreign Trade Council, sent representatives to Germany before its adoption to do all they could to prevent the measure's passage.

For it goes hard against the old adage from which traditional capitalism will not be moved: "The duty of management is to manage." Under the new "right of joint decision" or "codetermination" (mitbestimmungsrecht), it becomes the duty of labor to help manage. So far, the law applies only to coal, steel, and iron companies in the Ruhr with more than 1000 workers. But its spread within Germany, and possibly elsewhere, is a practical certainty.

Under the German law now in force, every such plant must have five representatives from labor and five from the owners on its board of directors, with an 11th member chosen by the 10 from three nominations submitted by a joint committee. Thus, the policies of the company are fixed not alone by those whose sole stake is in their ownership, but jointly with those whose day by day life is most closely affected by company policies.

Many students of labor-management relations in this country have been advocating "industrial democracy" of a similar type here. The movement for industry councils is to some extent a step in that direction. And there have been instances in America where by joint agreement labor is represented on boards of directors. One of the most outstanding is that at the Dutchess Bleachery, Wappingers Falls, New York, which began in the early 1920's. Dr. James Myers, later of the Federal Council of Churches, had a large share in its working in the early years. The story is told in a 1924 publication of the Russell Sage Foundation, a study by Ben Selekman titled *Sharing Management with the Workers.* In 1946, the general manager of the company, Mr. H. M. Burke, wrote me that the plan is still operating, after numerous changes, with one member of the board still elected by the workers.

One of the strongest points made by the German labor unions in their arguments for codetermination — now officially favored by all political parties except the extreme right wing — concerns its usefulness in the prevention of unholy alliances between monopolistic German business and totalitarian leaders, a phenomenon seen many years before Hitler. "Genuine economic democracy," says Hans von Hoff, a leader in the West German Trade Union Federation, "must be created as the basis for a sound political democracy." The present economic partnership, unionists claim, could have prevented the rise of Hitler.

But more important from our viewpoint in this country is the economic argument that codetermination serves as a check against inflation. As reported here last December 20th, settlement of the steel contract for an average raise of 16 cents per hour was accompanied by a boost in steel prices of $5.50 per ton average — well over twice the cost of the wage increase. Does anyone think that a joint board of directors with "mitbestimmungsrecht" would allow unconscionable price rises beyond all justification? Labor's main role is as consumer, not as stockholder. And labor is well aware that the true source of inflation is in rising prices, over which it now has no direct control. At the same time, it is equally aware that without solvency and good fiscal health, there will be no wages.

We will be hearing more about this new "economic democracy" in spite of the N.A.M.

Attacks ROTC Program

TACOMA, Wash. (RNS) — Attacks on the Air Force reserve officers training program of the College of Puget Sound were rejected after lengthy debate by the Pacific Northwest Methodist Conference, which met on the campus of the college.

One attack was made during discussion of a proposed Conference appropriation of $12,500 for the Methodist-related institution. Several delegates, led by the Rev. George Poor, pastor of Trinity Church, Seattle, Wash., opposed "Conference support of a Christian college that was permitting an ROTC unit to come on its campus." An overwhelming majority of the delegates voted in favor of the financial grant to the school.

However, a new move against the officers training program was made at a later session when Robert S. Shaw, acting chairman of the conference commission on world peace, introduced a resolution to "eliminate the Air Force ROTC at the College of Puget Sound at the earliest possible moment."

PERSONS

Maurice L. Bullock, executive secretary of the Preachers' Aid Society of New England, has moved from Springfield, Mass., to his new home, 55 Washington Park, Newtonville 60, Mass.

On June 10th there were 703 persons in attendance at the annual Children's Day Service at Old South Methodist Church, Reading, Mass. The pastor, the Rev. William Gunter administered the Sacrament of Baptism to 39 children. On May 6th Mr. Gunter received 33 new members into the church.

On June 6th a son, Donald Lewis, was born to the Rev. and Mrs. W. Edge Dixon of the Newton Methodist Church, Newton, Mass. Mrs. Dixon was formerly Ruth Wohr of College Avenue Methodist Church, Somerville, Mass., and active in the New England Conference Methodist Youth Fellowship.

Bishop J. W. E. Bowen, resident in the Atlantic Coast Area of The Methodist Church, was baccalaureate preacher at Wesleyan University, Middletown, Conn., on June 10th. Bishop Bowen was also honored by his alma mater in receiving an honorary degree.

Bishop John Wesley Lord, resident in the Boston Area of The Methodist Church, will speak at 7:30 p.m. on Sunday, June 24th, at the first of a series of services commemorating the 50th anniversary of the Arlington Heights Methodist Church, Arlington, Mass. The Rev. Wellington Pixler is the minister.

William P. Pritchard

Thomas R. Burns

William P. Pritchard was born in Hanley, Staffordshere, England in 1872. He was the son of the late William and the late Lydia (Wood) Pritchard. Coming to this country at the age of 17, he entered Harvard and graduated from Harvard Medical School with the class of 1900, and then for nearly 50 years, he practiced medicine in the city of Fall River.

Dr. Pritchard was devoted to the Deaconess Home. He considered this as a great missionary enterprise. He was elected president of the "Home" in 1908 and continued to serve until 1949, when he was elected president emeritus. For 16 years, he was a member of the school committee of Fall River and in 1947, he was elected the first permanent regional chairman of the newly formed Massachusetts Association of School Committees.

He was elected lay leader of the New England Southern Conference for one quadrennium, delegate to the Uniting Conference in 1939 and delegate to the General Conference in 1940 and 1944.

On the way home from the South, the doctor had stopped for a brief visit with his son Winston C. Pritchard at Washington, N.J. when he was stricken on May 7th.

The memorial service was conducted by his pastor, the Rev. Thomas R. Burns assisted by the Rev. B. Marion Hope in Union Methodist Church, Fall River, May 10th.

Mrs. Everett O. Fisk, well known Methodist and leader at Boston University, has suffered a serious illness and is confined to her home in Brookline, Mass. Mrs. Fisk is unable to receive visitors. Her sister, Miss Sara Holman, a retired missionary of The Methodist Church, is a patient at the New England Deaconess Hospital, Boston, Mass.

Memorials At East Natick

Memorial Sunday was marked at the United Methodist Church, East Natick, Mass., with the dedication of several memorial gifts by the Rev. Ronald A. Mosley, pastor. An oak-carved altar was dedicated in memory of the late Jesse Seiple, a trustee and official of the church. New lighting fixtures, given by the Liquid Carbonic Corp., were also dedicated in memory of the late Mr. Seiple who was plant superintendent of the Cambridge branch of the corporation.

An oak-carved lectern and pulpit Bible were dedicated in memory of the late Edwin S. Moffatt, superintendent of the church school for 14 years and a former trustee. The memorial gifts were received in behalf of the church by Mr. Robert P. Beach, president of the trustees.

In less than a year and a half the renovation of the chancel has been completed. At Easter, 1950, an altar set, consisting of a brass cross with matching vases, candlesticks, and offering plates, was dedicated in memory of the late Mrs. Albertine Cole, a charter member of the church. At Christmas, 19 a baptismal font, in memory of the l Mrs. William J. Kelly, wife of the Rev. W liam Kelly, retired member of the New Er land Conference, was dedicated. At East 1951, an oak pulpit, given by Mr. and M George White in memory of their childr Marion and Howard, was dedicated.

Chancellor and Mrs. Daniel L. Marsh Boston University sailed from New Yo for an extended trip through Europe. D Marsh is to give one of the addresses the Ecumenical Methodist Conference Oxford, England. They will return to Bo ton September 24th.

Ordain Their Sons

Boston (RNS) — Three Episcopal bisho ordained their sons at unusual services Trinity Church here when 13 young m became deacons. Presiding Bishop Hen Knox Sherrill of the Episcopal Church o dained his son, Edmund; Bishop Malcol E. Peabody of Central New York, ordaine his son, George, and James Whittemore w ordained by his father, Bishop Lewis Bli Whittemore of Western Michigan.

Another bishop's son ordained was Hikar Yanagihara, whose father is Bishop Pet Yanagihara of Osaka, Japan.

Principal and Mrs. Marvin H. Harper, o Leonard Theological College, Jubbulpor India, are now in the United States on year's furlough. Dr. Harper will spend som time in speaking engagements in the in terest of the College and of India. The may be addressed at 2464 Boulevard Driv N.E., Atlanta, Georgia.

42 Scholarship Students

Forty-two students from 12 countries, a studying in the United States under sponsor ship of The Methodist Church, will atten a "Conference of Crusade Scholars," Jun 22nd to 27th, at DePauw University, Green castle, Indiana. They will join the confer ence of foreign missionaries of The Meth odist Church which begins June 20th.

The students will be introduced at th evening session on Friday, June 22nd, b Mrs. Florence Cox, acting director of th Crusade Scholarship Fund. Among the for eign students scheduled to appear on th conference program are four who will giv brief talks on "Our World; My Witness" They are Premlatha Shantappa, India; Clea Machado, Brazil; Jose Castro, Philippine Islands; and Ming Teh Fang, Malaya. Elise Pajaro, a professor from Manila who is stud ing at Eastman School of Music, Rochester, N.Y., will direct an "international choir" in the singing of an anthem he composed.

The "Crusade Scholarship Fund" is sup ported by "Week of Dedication" offerings taken annually in Methodist churches across the nation. Since 1948, 600 Crusade Scholars

e come under this plan to American ools from 61 countries. There are now studying in 51 institutions in the United es and 19 in foreign schools, a total of . They represent Christian leaders in ds of education, medicine, the church, and iness.

ith The Lord's Help

Louise Richardson

Congratulations to the Woman's Society Christian Service of the Phillipston Methst Church! In a society less than a year and with a membership of less than 20, women of the church have done a rkable piece of work this past year. They e purchased linoleum for the parsonage d paint for the floors, the painting being e by the pastor's wife, Mrs. Grover B. , and new kitchen equipment for the rch, the stove being the gift of the Men's b. Fifty dollars was given to send two ng people to the Youth Training Class Rolling Ridge; $100 to the church school a motion picture projector, and $600 to church treasurer as a pledge to the rch finances. Funds for all this came m a street fair, luncheons, dinners and s, together with the pledges of the mem's. As Mrs. Blanche L. Case wrote in her ual report, "With the help of the Lord d a lot of hard work on the part of the mbers, the year has come to a successful se."

ood Citizen

Miss Carolyn Stacey, active member of the st Methodist Church, Everett, Mass., was e of two young people chosen from a class 1200 pupils of the Parlin Junior High hool, Everett, to be presented a Good izenship medal at a school assembly rntly. Carolyn is the rehearsal pianist for e junior choir, pianist for the Newton en's Class, member of the senior choir, cher in the Sunday school, and an enusiastic worker in the Senior Methodist uth Fellowship. She is contemplating giv her life to full-time Christian service.

Witnessing Carolyn receiving this Good tizenship medal were her parents, Mr. and s. George Stacey of 40 Paris Street, Everett, o active members of First Church, Everett.

r. Boss Leads Group

Dr. Charles F. Boss, Jr., of Chicago, execue secretary of the Methodist Commission World Peace, is leading a group to Eupe this summer for a 10-week seminar. aving New York June 27th, the party of will touch 10 foreign countries, stopping France, Switzerland, Italy, Yugoslavia, ustria, Germany, Denmark, Holland, Belum, and England. They will visit the nited Nations and World Council of hurches offices in Geneva and UNESCO adquarters in Paris, see displaced persons camps, and get the viewpoint of many leaders of church and state on international problems.

Dr. Boss, who has made five previous trips to Europe, including the Central and Eastern portions, explained, "This seminar has been arranged for a purposeful study of international relations, particularly the East-West problem." The group will give special attention to Frankfurt, Germany, in the American zone of occupation; Hamburg, in the British zone; and Berlin, where the four occupying powers converge.

Dr. Boss has arranged for the group of ministers, laymen and women, and professional people to meet with Methodists in several countries for speeches and round table discussions. In England, some of the party will attend the Ecumenical Methodist Conference at Oxford, Aug. 28th-Sept. 7th. They will return to New York Sept. 15th.

Green Mountain Junior College's $125,000 library building, dedicated during the college's 117th commencement week. The college is in Poultney, Vermont.

Jacksonville Program

The Rev. Harold J. Rowley, pastor of the Methodist church in Houlton, Me., who is dean of the Methodist Youth Fellowship Institute at Jacksonville, Me., on July 29th — August 5th, has released the camp program.

The institute is for young people who have passed their 14th birthday. Assisting the dean on the staff are, Mrs. Ruby Rowley as dean of women, the Rev. and Mrs. Elwood Poore of Machias, the Rev. Ralph Barron, Jr., of Milo, the Rev. Gertrude Harris of Naples, the Rev. William Wright of Bangor, the Rev. Roy Wold of Orrington, and a missionary from the foreign field supplied by the national Youth Department of The Methodist Church.

Campers will be offered a choice of credit courses in missions, life of Christ, religion in the Bible, Protestant beliefs, worship, and M.Y.F. materials and methods.

The camp meeting evangelist is Professor Charles M. McConnell of Boston University. The program is rounded out by swimming and other sports, games, group singing, handcrafts, etc.

EVENTS

New Director Dies

Washington, D.C. (RNS) — The Rev. Theodore Greene, 61, who was to have become director of the Washington office of the National Council of Churches when a full-time office is opened here next October, died suddenly of a heart attack, three days after coming to the capital.

Mr. Greene was stricken at the building of the General Commission on Chaplains where he and his wife were staying while looking for a house in Washington. He had announced his resignation as pastor of First Congregational Church, New Britain, Conn., the previous Sunday, in order to accept the new post.

Long a leader in interdenominational work, Mr. Greene was a native of Andover, Mass., and a graduate of Amherst College, Columbia University, and Union Theological Seminary. He is survived by his widow and two sons, Theodore, a graduate student at Columbia, and Thayer, a student at Union Seminary.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of June, 1951.

June 20 — Fred C. Moore, executive secretary, Morgan Memorial, Boston.

June 21 — Father Charles Warren Newman, All Saints Episcopal Church, Dorcester, Mass.

June 22 — Program by counselors of Morgan Memorial fresh air camps, South Athol, Mass.

June 25 — The Rev. Walter J. Sillen, Watertown Baptist Church, Watertown, Mass.

June 26 — The Rev. Arthur Hopkinson, Greenfield Methodist Church, Greenfield, Mass.

June 27 — The Rev. Hiram Bennett, Grace Episcopal Church, Everett, Mass.

June 28 — The Rev. Charles S. Mulligan, West Somerville Congregational Church, West Somerville, Mass.

June 29 — The Rev. Ernest D. Sillers, St. Paul's Episcopal Church, Malden, Mass.

Dr. and Mrs. James M. McEldowney, who have been on furlough from their post at Leonard Theological School, India, have left Auburndale, Mass., with their three children, where they spent the winter, and have gone to Iowa for a brief visit. They will sail for India early in September.

Showdown On Federation

PROVIDENCE, R.I. (RNS) — A showdown on the question of continuing the Rev. Jack R. McMichael as executive secretary of the controversial Methodist Federation for Social Action was predicted here by a member of its executive committee. Dr. Harold DeWolf, professor of systematic theology at Boston University, told an unofficial social action group of the Methodist New England Southern Conference that the showdown will take place at the federation's executive committee meeting in New York on June 22nd.

The federation, an unofficial organization within The Methodist Church, and its executive secretary, have been under fire for several months. Both have been charged with being left-wing in character and aims.

Dr. DeWolf, a member of the federation's executive committee, told 20 clergymen that Mr. McMichael's contract as executive head of the federation runs out this month. A number of chapters, including that at Boston University, have given notice of their intention to withdraw from the federation if Mr. McMichael is re-elected, he said.

Getting Down To Bedrock In A Crisis

(Continued from Page 11)

if rightly handled a crisis may be a blessing in disguise leading to progress not attainable in more placid times; that our civilization, our nation, our economy will survive this crisis but can be desperately weakened if we crisis will depend on the keenness of our great contribution to mankind may well be spiritual and intellectual rather than material; that the degree of our mastery of this crisis will depend on the keenness of our vision, the soundness of our judgment, the integrity and consecration of our actions.

Let us not leave this discussion on a materialistic note for the real world crisis lies in the realm of spiritual and intellectual, rather than material, values. Here also worldwide spiritual and intellectual forces which have been gathering momentum through the ages are locked in combat.

In this crisis of the ages when the fate of the entire world hangs in the balance we must not fail. Standing on the bedrock of the spiritual values we know to be eternal, insisting on the economic principles we know to be sound, we must, and we shall, see this thing through.

Missionaries Confer

"World Crisis and Christian Missions" will be the theme of the sixth annual conference of new and furloughed missionaries of The Methodist Church, June 20th-27th, at DePauw University, Greencastle, Ind. Dr. Walter Van Kirk, executive secretary of the department of international justice and goodwill of the National Council of the Churches of Christ, will give the opening address on Wednesday evening at Gobin Memorial Church. Dr. Eugene Smith, executive secretary of the Division of Foreign Missions, will lead the devotions.

The conference will consider plans for the foreign missionary program for the quadrennium beginning in 1952. Discussion groups will include missionaries who will soon be sailing for foreign assignments, missionaries on furlough from Africa, Asia, and Latin America, and members of the Board of Missions and Church Extension in New York and Nashville, Tenn.

About 42 "Crusade Scholars" from 12 countries will join the conference on June 22nd to discuss the the Christian missionary program from a foreigner's viewpoint. With this group will be two expatriates from Czechoslovakia. "Crusade Scholars" are Christian leaders whose study is financed by The Methodist Church. There are 136 studying in 51 schools in the United States and 19 in foreign schools.

New Churches On Okinawa

A Christmas offering of $2500 from Hennepin Avenue Methodist Church, Minneapolis, has brought cheer to the Christians of Okinawa. Ear-marked for the reconstruction of the bomb-ruined Shuri Church, this advance special gift arrived just in time to help put over a campaign promoted by American chaplains and Protestant chapel congregations for the rehabilitation of several of Okinawa's destroyed churches. Word now comes that the church at Naha has been turned over to its original congregation by the military forces in excellent condition, and that five new quonset churches have been erected with funds from similar sources.

A second Methodist missionary family, the Rev. and Mrs. C. Harold Rickard and their three children, will soon be going to Okinawa to join forces with the Rev. and Mrs. Otis W. Bell who have been there over a year. The Rickards will be supported by First Methodist Church of Glendale, California, where they were commissioned on May 27th.

Washington Office

NEW YORK, June 10th — Dr. Theodore A. Greene, Congregational pastor of New Britain, Conn., and a prominent leader in Protestant church life, has been named director of the Washington, D.C., office of the National Council of Churches.

Dr. Samuel McCrea Cavert, general secretary of the National Council, said Dr. Greene's appointment was approved at a recent meeting of the council's general board. He will take up his duties October 1st.

Dr. Cavert added that Dr. Greene will become a member of the National Council's executive staff, and will succeed Dr. Benson Y. Landis, New York, now associate director of the council's department of research and survey and secretary for rural work in its division of home missions. Miss Nadi Blair will continue as assistant director the Washngton office.

Dr. Greene, for the last 25 years pas of the First Church of Christ (Congre tional) in New Britain and one time assi ant minister of Brick Presbyterian Chur in New York City, has long been active interdenominational co-operative Christiani He was chairman of the department of fie administration of the Federal Council Churches, a member of the joint committ American section of the World Council Churches, and a delegate of the Congreg tional General Council to Latin Americ countries.

Ban On Religious Meetings

CONCORD, N.H. (RNS) — A town or ci may bar a religious group from holding meeting in a public park, the New Ham shire Supreme Court ruled here. The iss was raised by Robert W. Derrickson an William Poulos, members of the Jehoval Witnesses, who last summer were prohibit from conducting a meeting at Goodwin Pa in Portsmouth.

Written by Justice Frank R. Kenison, th high state court's decision declared that th constitution "does not guarantee to eve individual or to every group of individua absolute liberty." Such liberty, the cou said, is partially surrendered when men a banded together to form a society or a co munity.

While the constitution says that religio gatherings cannot be prohibited, Justice Ke son wrote, they may be "subject to reaso able and non-discriminatory regulations." was noted that the Portsmouth Park ha never been used for religious purposes b any group.

Call For Chaplains

An appeal was issued to civilian clergy men by Chaplain Edward R. Martin, Firs Army chaplain, to volunteer for reserve dut as chaplains in the United States Army. Be tween 120 and 150 Army Reserve chaplain are currently required for assignment to or ganized reserve and National Guard unit of the First Army Area, which include New York, New Jersey and New England states.

"We are vitally interested in young clergy men of all faiths under 33 years of age," said Chaplain Martin. "Men who have no had previous military experience and wh have, for example, entered the ministry sinc the war are eligible for duty in the reserve corps."

Current basic requirements for appoint ment as a First Lieutenant in the corps of chaplains reserve include U.S. citizenship, age between 21 and 33 years, good physical condition and educational background equal ing four years of college and three years in

ary. Active full-time work at the pres-ime as a clergyman and endorsement he clergyman's denomination are also red.

ccessful candidates will earn pay and nulate retirement credits while spend-rom two to four evenings each month aining with their units, and two weeks summer on maneuvers.

nisters, priests or rabbis may consult own military boards or the local Army National Guard recruiting officer. In-es may be made direct of the First y Chaplain, Headquarters First Army, rnors Island, New York 4, N.Y.

ina Letter

April 24, 1951

Friends:

u have not heard from me for several ths, as I did not know what to tell you. was on December 11th that I finally ed an exit-permit and left Foochow. week later our government in Wash-n froze all Chinese assets, and Peking iated by appropriating American prop-in China. Chinese church leaders who moved into houses formerly occupied by ionaries were turned out so that Com-ist officials or institutions could take ssion. A "hate-America" campaign was ed widely, and the mass of the people me agitated and confused, — a situation inually worsened by the conflict in a.

present only two Methodist mission-remain in the South China Area. They not yet been able to get exit-permits, — Mary Mann, W.S.C.S. worker in Mint-, and our own Bishop Carleton Lacy. continue to pray earnestly that they may eleased soon. (Miss Mann is now, April , reported en route to America.)

eanwhile little news gets in or out of chow. Trusted, old friends have asked o refrain from writing for the present. foreign division has arranged for funds et into China, but the cold fact remains at present the Foochow church cannot pt such money. What does this mean pastors, doctors, nurses, teachers, and stu-s? We do not know: we can only im-e. Rumor has it that many, both in church and out, are making the supreme fice. Countless others are under terrific sure. All live in a reign of fear.

efore leaving Hongkong several of us ded to spend part of our furlough out-the U.S.A. We felt keenly a need for both in mind and body, and having y friends in many countries, planned our negoing so that we might see as many of n as possible. Three months were spent a Norwegian freighter with stops in 25 s, then a month in Scandinavia, and one in Switzerland, and another in land, before sailing for New York the dle of June. Through the kindness of friends and roughing it a bit, the trip has been quite inexpensive, and yet full of never-to-be forgotten experiences.

Constantly my thoughts go back to those left behind to bear the brunt of life in a police-state. As one of the church leaders expressed it, "We know all the answers, but our hearts are just the same. In the past months I have often requested your prayers for China. This time it is unnecessary. You *are* praying. Your hearts are there as well as mine. But my one request is that you pray *in faith,* knowing that above the bitterness and tragedy today there is a God who rules over all, a God who knows and cares, and craves the allegiance of each individual. Only as we are bound to Him in love and service, can we really be free.

The last night in Oslo, we had the privilege of listening to that great theologian, Dr. Emil Brunner, as he spoke to a crowded church of Norwegian youth (in English) on "The Problem of Freedom." His question, "Are you a slave or are you free?" still rings in my ears. He made his point clearly that man's freedom is a reality only as he fulfills God's laws. This is the great Christian paradox.

Will you join in a prayer of faith for the people throughout China, and in all lands, that in obedience to God they may find the true freedom for which they seek?

You will hear from me again as soon as I get to the States, and know something more definite about the financial situation in Foochow.

(Mrs.) Zela W. Worley.

"Civilization needs not only an arm sufficiently strong to beat the sword into a plowshare, but it needs the added strength of being girded about with truth, the integrity of an upright spirit."

* * * *

Ralph Tyler Flewelling, editor of "The Personalist." Los Angeles, Calif.

Methodist Encyclical

Philadelphia, Pa. (RNS) — An encyclical letter stressing regular church attendance was read in churches of the Philadelphia Methodist Conference, June 10th. It was drafted by a committee appointed by Bishop Fred Pierce Corson.

"Church attendance for all believers is not a 'may' but a 'must.' It is meant to be not an occasional choice but a constant habit," the letter stated. "No Kefauver commission is required to open our eyes to present-day conditions. We have raised up a generation that has tragically misunderstood church attendance as if it were optional. Too many still substitute Sunday school, vital as that is, for divine worship. . . . We therefore earnestly and urgently ask every member and friend to respond. May we gather together as individuals and as families to feed our souls with the Word of God and expose our hearts to the Gospel of our Lord and Savior, Jesus Christ!"

The Homemaker's Corner

Mrs. Harry A. Burnham

A fourteen-year-old boy had attained his growth early. People who didn't know how old he was thought that he ought to be a senior in high school, or, perhaps in college; "A great big boy like that!"

The boy was self-conscious. His hands and feet got in his way. He stumbled over himself. No one realized how sensitive he was.

One day his sister had some of her friends in the living-room. They were playing banjos, ukuleles and the piano, singing and having a good time.

The girl went to the back yard where her big brother was working on a broken-down automobile and asked him to come in and have fun with the others.

Rather abruptly the boy said, "Oh, go away and leave me alone. I can't be cute."

Those last four words told the story of his loneliness. Fortunately the young people understood and began to devise ways of bringing him into their dances and games. He was made to feel that his height could often be an advantage. A tall boy was needed in a school play, of course he had to be it. Then a clown was called for, and the lad showed how far he had come in overcoming his inhibitions when he laughed at himself and said, "Let me be the clown; it's easy for me to stumble over my own feet." And so his loneliness wore off, no more did he say "Go away and leave me alone."

There are no more sensitive people in the world of youth than over-grown boys who feel themselves all hands and feet. It takes a lot of tact and love to make them understand that if they cannot be "cute" they can be clever.

Remember that Abraham Lincoln once said to a girl, "I want to dance with you the worst way." Later the girl said, "He did."

Those of us who frown at, or make fun of awkward teen-agers should remember that they have long memories. Some day they may be important figures in the town or nation. We may be proud to say, "I knew him when . . ."

Corrects Mr. Peet

(Continued from Page 2)

problems of the present world crisis and some things Christians can do to ease the tension and advance the cause of justice and peace; (2) raising over 65 dollars to purchase wheat to send to India; (3) launching a committee which proceeded independently to stage a great rally for international peace through the United Nations, raising and expending several hundred dollars in the process of developing a nationwide intercollegiate movement for peace education; (4) organizing a co-operative society; (5) putting on a work camp in which a number of them shared with people of various races and nationalities in Boston's south end, a number of tasks in cleaning, planting and brightening up some yards, homes, streets and the South End House and its gardens.

The students did not boast of these things but they did them.

I think it only fair to add that their letter published in Zions Herald did not discuss Mr. McMichael's character and eloquence, nor propose to bury him. Mr. Peet's article therefore did not touch the issues they raised. There are many Christian men capable of giving inspiring addresses, whose political activities certain other Christians may be unwilling to support, but must in conscience oppose vigorously. There are members of the federation in many parts of the United States who have told me that they looked upon Mr. McMichael as one of those men. Perhaps the students who wrote the letter were of the same mind.

Professor L. Harold DeWolf,
Boston University.

Methodist Giving Gains

Methodist giving to World Service for the fiscal year ending May 31st totaled $8,136,170.59, according to Dr. Thomas B. Lugg of Chicago, treasurer of the church's General Commission on World Service and Finance. This marks an increase of $322,572.91 or a 4.13 per cent gain over the $7,813,597.68 contributed for the same purpose last year. Receipts for the month of May alone amounted to $1,877,853.99.

May receipts for the denomination's Advance for Christ and His Church program were $984,019.84. Cumulative advance receipts from its inception June 1st, 1948, until May 31st, 1951, rose to $8,894,789.91.

Week of Dedication receipts thus far in 1951 totaled $815,395.82. Grand total from March 1st, 1949, to the present time was $2,748,636.54. The year's receipts for the Episcopal Fund were $952,358.26 — a 10.22 per cent increase over last year's figure. Receipts for the General Administration Fund were $466,396.40 — also a 10 per cent increase over last year.

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New Dish — No, it is not chop suey, but bananas and cream sauce that four-year-old Dixie Chin of Boston's Chinatown is registering delight with at Morgan Memorial's Fresh Air Camp at South Athol. Dixie is one of 80 children ranging in age from three to six years old enjoying two months on the 760-acre camp ground. Nearly 400 are at the camp, celebrating its 45th year. Oldest is 82 years old.

Dr. Reynolds Appointed

The general commission on chaplains has just announced the appointment of Dr. Fred C. Reynolds, former Army Chaplain, as the first director of United Fellowship of Protestants. This is a youth fellowship which has been developed in response to requests from young service men and their chaplains for some type of program which will operate in the Army, Navy, and Air Force as the various denominational youth organizations do in civilian life.

Service personnel have indicated, first of all, that they want to meet in small groups in which an intimate fellowship of young people is possible. They want the program to be a continuation of the experiences they had in their church youth fellowship. Finally, they want the groups to be co-educational.

This has been a big order, but a committee composed of representatives of the general commission on chaplains, the United Christian Youth Movement, and the chiefs of chaplains of the Army, Navy, and Air Force has considered the servicemen's wishes and has come up with a plan which it feels will fill the need. The movement has been called United Fellowship of Protestants. It is to be an interdenominational Christian fellowship which will provide youth while in the Armed Forces with an opportunity of continuing their civilian experiences as members of the various Christian youth groups. Those affiliated will convene under the chaplain's guidance for religious [illegible] other activities leading to individual spir[illegible] development and co-operative Christian[illegible] tion.

Small, cohesive groups will be forme[illegible] which service men and women, possibly [illegible] the addition of girls from neighborl[illegible] churches, may develop a sense of belon[illegible] and a freedom of expression. There ma[illegible] several such groups on a single post, sta[illegible] base, or ship, all integrated through [illegible] chaplains.

Pastors of all Protestant churches wil[illegible] acquainted with the new fellowship an[illegible] purposes and programs so they may enc[illegible] age their youth as they enter the servic[illegible] affiliate with the U.F.P. so as to maintain [illegible] nection with a Christian youth organiza[illegible]

Civilians remaining in church youth [illegible] young adult groups wll be urged to m[illegible] tain a corresponding fellowship and to [illegible] tinue vital contacts with those affiliated [illegible] U.F.P. units. It is expected, thus, that U.[illegible] may be of aid to outside churches and t[illegible] youth as well as to those in the service[illegible]

Meetings of U.F.P. groups will not in[illegible] fere in any way with the regular wor[illegible] services conducted by chaplains for all [illegible] vice personnel. Chaplains feel, on the [illegible] trary, that the new program may serve [illegible] stimulate interest in the regular church [illegible] vices. It is hoped, too, that the U.F.P. [illegible] gram will facilitate the return of ser[illegible] men and women to their church youth [illegible] ganizations when they are released from [illegible] tive duty.

The budget for the fellowship will be [illegible] product of the leadership and personal [illegible] of Christian youth themselves, provi[illegible] through the Mid-Century Call.

Dr. Reynolds retired from the Army Ch[illegible] laincy in 1946 with the rank of Brigad[illegible] General. Previously, he had held two [illegible] torates in Baltimore and was pastor of [illegible] Wesley Methodist Church in Washing[illegible] D.C. At present he is serving as dist[illegible] superintendent of the Washington East [illegible] trict of The Methodist Church. He co[illegible] pletes his six-year term as district super[illegible] tendent early in June, at which time he [illegible] assume his duties as director of United [illegible] lowship of Protestants.

Dr. Reynolds has recently retired afte[illegible] two-year term as president of the Milit[illegible] Chaplains' Association. He has traveled [illegible] tensively in Europe. In 1948, at the requ[illegible] of the general commission on chaplains a[illegible] the United States Army, he visited chapla[illegible] in the European Army of occupation.

Miscellaneous Advertisemen[illegible]

METHODIST MINISTER, pastor of la[illegible] church in North Carolina, would like [illegible] supply church in New England, Sund[illegible] July 22nd, for use of parsonage as sig[illegible] seeing base for two or three days befo[illegible] and after that date. Write Zions Hera[illegible]

Christian Century's uendoes Against Israel

e third anniversary of the original Arab ssion against Israel has not yet brought eace and stability so urgent for the sur- of that state. The reaction in some ers to the latest fracas over the drain- of the Huleh swamps is causing us no uneasiness. Its timing to coincide with current bond drive seems to be more a coincidence. The communist issue gain being exploited by pro-Arab ele- s to blackmail the Western powers into trayal of Israel. An example of the rtions of Israel's position is to be found n editorial in the May 16th issue of the *tian Century.*

e editorial raises the question whether l's present policy of unlimited immigra- may not make its acquisition of further ory to which it has no legal right a sity. This is followed with the innu- , "Is the money from the bond sales paign now in progress in this country e used for economic development as the lis say, or will it be used for further re- ment as the Arabs charge?" We can- believe that the *Christian Century* or ne else would object to Israel's spend- as much money as necessary on self- se for survival. What then is the pur- of the *Christian Century* in repeating, out a word of denial, the Arab charge Israel intends aggressive warfare against Arab states, unless it is to admonish ricans not to buy Israeli bonds.

ch repetition of unfounded allegations nst Israel comes close to encouraging to wage a "preventive war" to fore- the intended aggression. That the al- tions are unfounded is borne out by the that no aggression by Israel did in truth place in the Huleh swamps. Israel was king to drain land which belongs to her he demilitarized zone. She desperately ls to have all of her own land cleared put to work for the peaceful purpose of porting the thousands whom she is admit- to her shores, and whom none of the lled Christian countries wants.

the armistice agreement, of all the y limitations placed on Israeli activity he demilitarized zone, none prohibits the ian work of drainage. Indeed this pro- had been in progress without opposition e October 1950. And General Riley of Armistice commission himself said on 2, 1951: "I have never found fault with concession (to clean the swamps) and I er will. . . . I feel that that is not a mat- which affects either Syria or the United ions. . . . I am only interested in protect- the rights of the refugee Arabs who are hin the demilitarized zone and whose l is expropriated without their consent." his speech before the U. N. on May , Abba Eban stated that Israel felt that legally she did not have to wait for the never-to-be granted permission of the "30, 40, or 50 Arabs that own approximately 7 or 8 acres of land within the demilitarized zone" (General Riley's figures), in order to continue the project. He stated that, under the laws existing in Israel from the time of the mandatory power, "if the Huleh project had at that time been impeded by the action of these landowners. Palestine Land Development Co. would have exercised its power to arrange fair compensation or exchange. If the individuals concerned continued to resist, they would have become subject to a compulsory procedure under a law authorizing the expropriation of land for the public interest." This is nothing more than the right of eminent domain exercised by all governments including our own, when people's property is in the way of public projects such as highways, slum clearance and the like.

The *Christian Century* conveniently forgets that it was Syria who began the actual fighting by firing on Israelis, and killing a number of them, and that only afterwards did Israel retaliate by bombing a Syrian border village. For that bombing, Eban made a necessary but nevertheless generous and unprecedented apology to the U.N. No expression of regret was forthcoming or was demanded from the initiator of the aggression, Syria. Under those circumstances, Eban was certainly justified in describing the reaction of the U.N. to Israel's apology as "churlish." We can only ascribe such unfairness to the machinations of power politics, to the desire to make a bid for the Arab League's support of the West at all costs, for the sake of the oil resources in Arab countries.

In view of the foregoing facts, it is shocking to find a religious magazine like the *Christian Century,* giving currency to the libels by which the Syrians are endeavoring to rationalize their aggression. Israel, ever since the armistice, has been willing and eager to negotiate peace with her neighbors. The Arab states have held off in the expectation that, in the chaos of our times, some opportunity would come to destroy Israel. And now, when Israel is floating a loan in this country to afford a secure home for its own people and those seeking a refuge within its borders, the *Christian Century* sees fit to scatter misleading insinuations that give aid and comfort to the Syrian war-mongers. Is that a Christian attitude? — Reprinted from *The Reconstructionist.*

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Twin Area Calendar

(Boston and New York Areas)

June 14-21 — Northeastern Jurisdiction W. S.C.S. summer school, Syracuse University, Syracuse, N. Y.

June 18-22 — Conference for Town and Country Pastors, Pennsylvania State College, State College, Pa.

June 22-29 — New Hampshire M.Y.F. Institute, Geneva Point Camp, Winnipesaukee, N.H.; Cost $22.50; Registrar: the Rev. Ernest R. Drake, Raymond, N.H.

June 24-30 — New England Annual Conference Methodist Youth Fellowship Assembly, Rolling Ridge, Andover, Mass.

June 25-29—Pastor's Summer School, Shelter Island, N.Y.

June 25-Aug. 4 — Workcamp, Board of Education, New York City.

June 29-August 31 — Ecumenical work camp with students from other countries, East Harlem Protestant Parish, New York City, N.Y.

June 30 — New England Annual Conference Youth Day, Rolling Ridge, Andover, Mass.

July 2-10 — Missionary Conference, Northfield, Mass.

July 10-14 — Summer conference, Mt. Sequoyah, Fayetteville, Ark.

July 11-18 — Conference on the Christian World Mission, Silver Bay, New York.

July 21-23 — National Methodist Town and Country Conference, Sioux City, Iowa.

July 21-28 — Regional Youth Conference, Williamsport, Pa.

July 22-28 — New Hampshire Conference Woman's Society of Christian Service Summer School, Sentinel Lodge, Tuftonboro, New Hampshire.

July 22-29 — Worcester District Christian Outlook Institute at Sterling Camp Grounds.

July 23-27 — Maine Conference Pastor's School, Camp Lake Narrows, Maine.

August 4-10 — The Boston Area Methodist Youth Leadership School, Camp Aldersgate, Rhode Island.

August 19-25 — Institute of World Missions, Chautaugua, N.Y.

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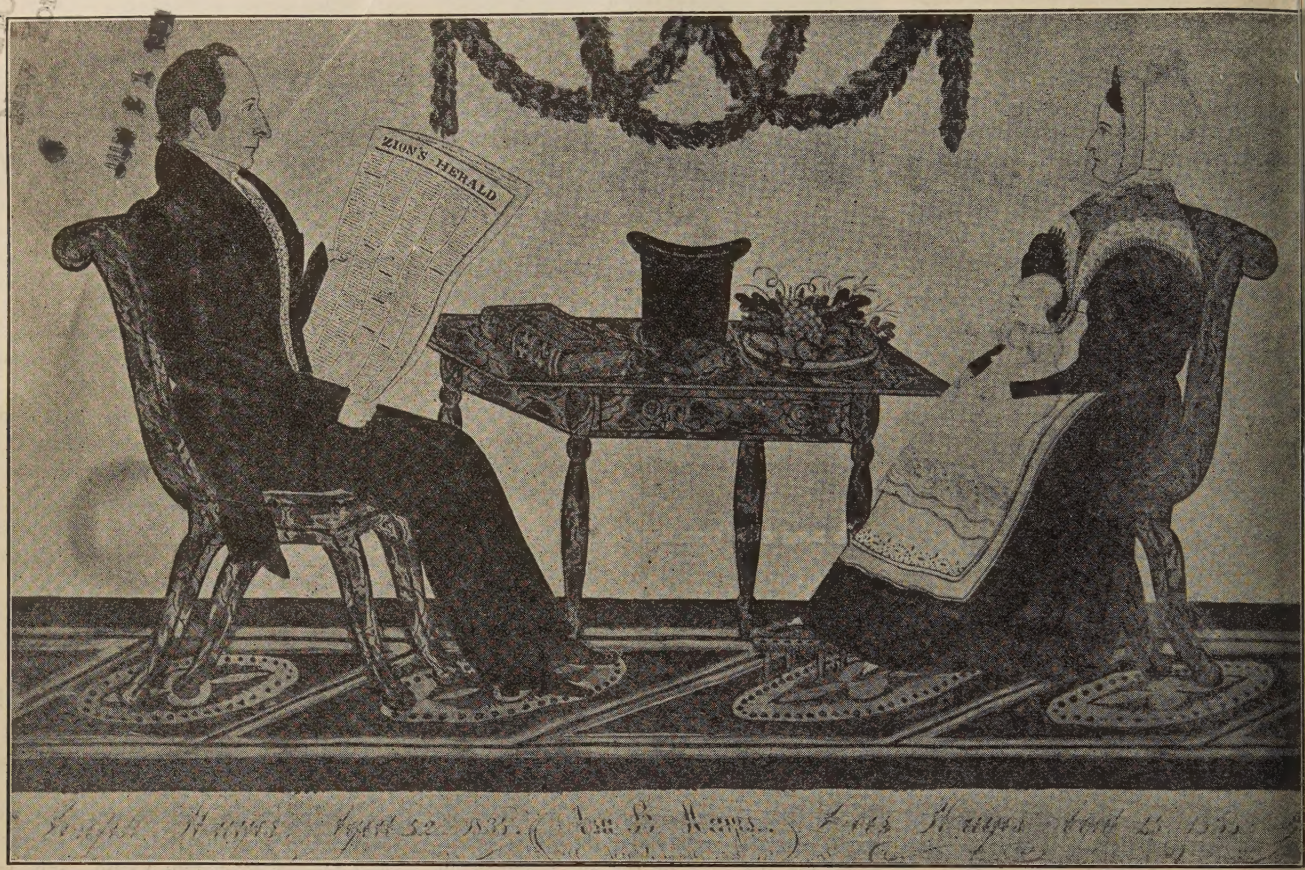

THEY STILL LIKE IT

The writer, during part of his time in Drew Seminary, was an assistant to the librarian of the largest theological library in our country, helping to file every religious journal in our country. We thus had the opportunity of looking over and dipping into all religious journals published in the United States, Protestant and Catholic. Since then we have become familiar with many of the leading denominational journals in our country.

We know of no other religious journal which faces the economic, social, political and moral issues of our time with the thoroughness and courage of Zions Herald. This journal obviously at all times seeks the nearest available approach to truth from all sides regardless of adverse criticism or personal consequences. In a recent issue of the Herald it is truthfully hinted that its thinking is not done by any radio commentator, daily paper, mood of the moment, local gossip, or propaganda. The ministers and members of The Methodist Church and other leading Protestant churches who are interested in the ultimate triumph of the truth in every field of political and moral endeavor, whether national or international, should support in every way possible such a journal as Zions Herald. In these crucial times this nation surely needs one such religious journal.

(Rev.) Lee Ralph Phipps, Townville, Pa.

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